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National Anti-Slavery Standard.

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Pro-Slavery.

FREE-SOILERS PROPOSING REVOLUTION.

From The Louisville (Ky.) Journal.

THE coming Congress is one to which prudent, conservative men look forward with anxiety and alarm. There are elements at work in the political atmosphere that portend an approaching storm—portend a whirlwind of passions so strong that the fabric of freedom, skillfully erected by our illustrious forefathers, may be prostrated by its fury. The Free Soil papers are trying to stimulate those members of their party who are elected to Congress to extreme revolutionary measures; they evidently doubt the firmness of their representatives [illegible] and screw their courage to the sticking-point. They tell them that, if they cannot control the action of Congress against slavery in any other way, they must stop the supplies—that is, refuse to pass the General Appropriation bill. The *National Era*, the Abolition organ of Washington City, doubts the consistency, the persistence, of the Free Soil members of the next Congress, and thinks that the attack on the Nebraska Law will prove a failure. The editor of the *New York Times*, a political confrere of the *Era*, rebukes the Washington Abolitionist for his faint-heartedness. He tells him, that the Free Soilers in Congress may succeed, because there are no great men there, no such men as Clay, Webster and Calhoun, to use the prestige of their great names to save the Union.

The *Times* says: "The Northern representative of to-day goes to Washington without any doubt of the sentiment that sends him there, or its requirements; and without any hope of finding a great man in whose shadow to shelter himself, when tempted to desert his mission." If this sort of talk has any significance, it is an attempt to stimulate faction in Congress because it may be practised with impunity; there being no great men now in Congress, the authority of whose names and characters would enable them to crush this sort of incipient treason. The *Times* teaches us that revolutions, like other fruits, mature in season; they have their time, between the seeding and the harvest; and, according to it, two years seems to be the period of maturing a Free Soil revolution. Thus it says:

"Two years ago, Northern men declined to establish a revolutionary precedent by exerting the mischievous capacities of the minority, in putting a stop to the Kansas-Nebraska business. They did so because unwilling to bear the odium of introducing expedients, the certain result of which must be serious convulsions, if not federal dissolution. But in the coming Congress such dissuasives must cease to operate."

Well, revolution is to be inaugurated in the next Congress; something dreadful is to be done—something that will startle all creation. The reader will doubtless desire to know what that something is. We will let the *Times* tell the story:

"If the measures necessary to effect this restoration are retarded by a minority in the House, or by a majority in the Senate, or by the veto of a misguided Executive, there can be no course but to refuse the supplies to carry on a Federal Government which is only used to defeat justice, sanction violence and fraud, and authorize the worst actions of the worst men. The course may be revolutionary, but it is a later step in a revolution, the earlier stages of which have already been travelled by the pro-slavery power."

We can readily perceive that, if this scheme shall be carred out, it may, in case the present high prices of provisions continue, make hard times among the employees of the Government. The Northern contractors for carrying the mails and running steamships, for building docks and forts, and cleaning out harbours, &c., will doubtless be delighted with this exhibition of Free Soil patriotism and pugnaciousness; and, when election day comes round again, Congress will be *filled with Free Soilers*, whom an enraptured constituency will delight to distinguish. But while the North is thus digesting the doings of its illustrious Representatives, the South will bide its time and do what the occasion shall seem to require. Production in that region will progress, and people will sleep and eat as usual. We do not believe that even such a fanatical and foolish course of conduct as that proposed by the *New York Times* would dissolve the Union, but it would probably dissolve the Free Soil party.

We agree with the Baltimore *American*, which says that a large amount of fanaticism and ultra feeling in the next Congress is to be looked for, and we are prepared to see the honourable gentlemen from both sections of the country indulge in the dangerous game of sectional excitement until the outraged sentiment of the country shall rebuke them into silence; but that they will persist in the daring and, to themselves, personally and politically, dangerous attempt to bring the Government to a standstill, we do not believe. The experiment may be tried, and, for the purpose of intimidation, pursued to a certain point, but beyond that it will not be pressed, for our agitators have none of that courage of Samson by which they would destroy themselves for the purpose of revenge upon their enemies.

But we do not acknowlege that the ultraists who look to coercion as a means of achieving their ends in the next Congress will have the power for mischief that they imagine. Factious opposition in this country has rarely, if ever, brought anything but defeat to those who resorted to its use. Our respect as a people for the laws, our desire to see everything accomplished according to law and precedent, and our aversion to being controlled ourselves or of controlling others in any way that is not defensible upon the clearest principles of justice, are all arrayed against the party that resorts to unjustifiable coercion to obtain its ends; and whatever may be the majority in the House of Representatives for the repeal of the Nebraska act, that majority will lose power by an attempt to force the Senate to act against its convictions upon a question in which a difference of opinion involves no treason to the institutions of the country. Excited as the North may have become upon the Kansas question, and successful as the Abolitionists have been in making that question the stepping-stone to power, they yet dare not commit their party to a step so decisive as that contemplated, for the attempt would at once disintegrate the heterogenous materials that, under the influence of the existing excitement, they have fused into a faction, and restore the equilibrium of public sentiment by exposing the destructive length to which it was about to be led.

THE SLAVEHOLDERS GETTING THEIR EYES OPEN.

[From The New Orleans Commercial Bulletin.]

THAT the entire North is undergoing a radical change in its political sentiments, no well-informed man can with truth deny. The passage of the Nebraska-Kansas bill, which involved the repeal of the so-called Missouri Compromise, created a storm of indignation, and engendered a feeling of antagonism to the South and Southern institutions, which pervades all classes of the people. This hostility assumed a palpable form and substance immediately after the consummation of the exceptionable proceeding, and exhibited itself on every occasion that offered.

In the successive elections that followed, such members as voted for the bill were superseded by those who avowed their opposition to it; and in all the elections for Congress in the free States, the Kansas bill has been made a test question. Let us stop a moment and ascertain the results. In the free States, all the elections have come off for Congress, and resulted in large anti-Nebraska majorities. It is ascertained to a positive certainty that there is already a majority in the House of Representatives in favour of the repeal of the Nebraska bill. Here is one change that has been effected in Northern sentiment within the last five months. If we inquire further, we will find results still more conclusive.

Of the following nine States, seven of them had, last year, Governors who were in favour of the constitutional rights of the South. Let us see how their places have been filled: in New York, Clark, Free Soiler; Pennsylvania, Pollock, Free Soiler; Massachusetts, Gardner, Free Soiler; Maine, Morrill, Free Soiler; Connecticut, Minor, Free Soiler; Iowa, Grimes, Free Soiler; Michigan, Free Soiler; Vermont, Royce, Free Soiler; Rhode Island, Free Soiler. The following changes have been made in the United States Senate since the agitation of this vexatious question. In Maine they have elected Fessenden, a rank Abolitionist, in the place of Bradbury, National Democrat; in Massachusetts, Wilson, an Abolition demagogue, as successor of Everett, a Conservative Whig; in New Hampshire, the Gibraltar of Democracy, Bell and Hall, the one a Free Soil Whig, the other Abolition Democrat, in place of Atherton and Norris, National Democrats; in Connecticut, Foster, a bitter Abolitionist, in place of Smith, Conservative Whig; in Illinois, Trumbull, a strong Free Soiler, to succeed Shields, a sound National Democrat; in Iowa they send Harlan, Abolitionist, to fill the place of Dodge, Conservative Democrat, and in Wisconsin they have elected Durkee, Abolitionist, over Walker, National Democrat. So much for elections; and we think they have furnished a pretty significant idea of what popular sentiment is at the North, and what changes have been experienced.

In most of the free States, Conventions have been held of parties of different denominations and professions, but all uniting with singular unanimity upon this one issue—that the Kansas law must be *repealed*, and the Missouri Compromise restored. Even Know-Nothingism is submerged and overwhelmed in this surging, inundating element of Free Soilism—their war slogan of Americans to rule America, is drowned by the stunning and deafening cry, "Freedom is National, Slavery Sectional."

In the late Massachusetts Convention, in which Whigs and Democrats indiscriminately participated, among the latter, Boutwell, ex-Democratic Governor of the State, the following resolution was unanimously adopted, reaffirming the old creed of the Abolitionists:

"Resolved, That the time has fully come for the people of Massachusetts to act in concert with the friends of freedom throughout the Union, with a view of restraining the alarming encroachments of slavery."

At the Maine Convention just held at Portland, resolutions were passed declaring it was the opinion of the Republican party that human freedom is paramount to all political questions in the present crisis; that the Constitution is in favour of the doctrine of impartial government; that Congress is false to its sacred trust until it abolishes slavery in the District of Columbia; that the Fugitive Slave law is unconstitutional, and ought to be immediately and unconditionally repealed; that it is the right and duty of Congress to prohibit the introduction of new slave States; that freedom to Nebraska and Kansas should be restored; that the Republican party accept the principles and policy which regards slavery sectional and freedom national.

At the same Convention, Mr. Wade, United States Senator from Ohio, said that there was but one issue before the people, and that was the question of American slavery. It was the only one worthy of consideration. He was in favour of the Union, but would sooner see it go to pieces than sacrifice the first principles of freedom. He believed it was in no sort of danger from the puny arm of the South.

Mr. B. F. Butler, ex-Attorney-General of the United States, represented the repeal of the Compromise as an unjust and iniquitous measure, and that the people of the free States should never rest satisfied with anything short of its renewal. We refer to these two Conventions simply because they were the last that have been holden.

We might cite similar resolutions and opinions enunciated at some half-dozen or more State Conventions, but we forbear. We might quote from the speeches of statesmen and orators, and the whole Northern press, irrefutable testimony of the fact, that all parties at the North are in a state of fusion, and all of them more or less inoculated with the virus of Abolitionism. So far we believe with Senator Benjamin, as likewise with Senator Jones, of Tennessee. In fact, we cannot comprehend how, in the face of the facts we have above stated, and the reiterated declarations of the press of every political hue and complexion, any man can even be slow to believe that there is a strong, united sectional party in process of organization at the North.

Selections.

THE CHOCTAW MISSION AND SLAVERY.

[The Hartford *Religious Herald* (an Orthodox Congregational paper, more thorough and consistent in its anti-slavery views than any other journal of its class, not even excepting *The Independent*), after reciting the chief points in the Declaration of Principles lately adopted by the Choctaw Missionaries and sanctioned by the Board (see STANDARD of Sept. 29th), proceeds to give its own sentiments on the subject as follows:]

Now we adopt this expression of sentiment most cordially, and have for many years declared it to be our position and urged it upon the Board. The only difficulty which remains is in securing a rigidly faithful application of these principles, so that real *bona fide* slave-holders shall be [illegible] from communion and membership. And here, too, we agree in general with the position of Mr. Wood's report, that the application must be entrusted to the missionaries, who must be supposed to act with honesty and thoroughness until the contrary is made to appear. There must be some scope for the individual judgment of the missionary in the admission of converts, and it is vain to think of hedging him about with specific directions for every act that he is called to perform. But while holding firmly to this common-sense view, we also believe that cases of peculiar importance demand special provision. Slaveholding is such a case. The subject cannot be overrated in its bearing upon the honour of Christ's cause and the welfare of men. The Church has already suffered great corruption from its influence, and a necessity has arisen for a thorough purgation. The churches which sustain the Board have a deep interest in the question, and may of right demand that they shall in nowise be compromised, or their position be misunderstood, by any doubtful action of their missionaries. It is to be remembered, also, that the missionaries have, some of them, been very slow to come to the ground now taken, and that they may understand the exceptions made in favour of peculiar cases of slaveholding, so liberally, as to include many whom they ought to exclude. The ninth article of the basis declares, with reference to slaveholding, that "when it is made unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, it is not to be deemed an offence against the rule of Christian right." This is undoubtedly true, but who shall interpret the words? Does not almost every slaveholder contend that slavery is the best condition of the African race, and that the master is only the guardian of the slave's welfare? Does he not insist that, in some of the States the law does not permit emancipation and that in all it would be an act of inhumanity to a people who "could not take care of themselves"? The New School General Assembly adopted a declaration against tolerating slaveholding in their churches, with similar exceptions, and it has since been boastingly said by Southern ministers in that connection that they desired no larger allowance to cover the slaveholding of their church members!

Now, when such facts are known in advance, ought we not to be governed by them, and to devise, if practicable, some stricter safeguard than a vague general principle to be applied at discretion by men of various degrees of anti-slavery faith? Ought we not to save the missionaries as much responsibility and as much temptation as possible? Can any method be suggested which would do this more effectually? We think there can be. Let the applicant for admission, after thorough examination and trial, subscribe in writing a document of the following tenor:

"I, A. B., wishing to unite in the visible Church of Christ, yet finding myself, unfortunately and to my great sorrow, the legal owner of certain slaves, and unable to divest myself of that relation, and desiring to save myself and the cause of Christ from the suspicion of sanctioning any kind or degree of oppression, do hereby solemnly declare that I disclaim all so-called right of property in man; that I condemn human slavery in every form; that I hold the relation of slave-owner involuntarily, or by the consent and for the necessary good of the slaves; that in actual practice I do not and will not exercise any other control over them than one freeman may of right exercise over other freemen in his employ; that I will not prevent their departure elsewhere, if they desire it and are not under voluntary contract to remain; and, in a word, that my slaveholding is and shall be merely nominal, and their freedom real: and furthermore, I declare that I will exert my whole influence to secure such a change in the laws as will allow the complete and easy manumission of slaves, and that I will embrace the first opportunity which actually offers to make a full and legal emancipation, so that their rights may be completely and forever established, and they and their posterity saved from the constant liabilities and possible woes which hang over every legal slave."

Some such document might be insisted on by the Board or its Prudential Committee, to be signed by every converted slaveholder. This, if done, would prevent all difference of action in different churches and would place the Board and its missions above all suspicion of indifference to the evil and sin of slaveholding. This is not a new idea, but has already been acted upon in precisely similar cases by a Scotch Missionary Society. The Committee on Missions of the *United Presbyterian* Church of Scotland were applied to by their missionaries in Old Calabar, Africa, for instructions on this point, and the Committee returned this answer:

"As, by the law and custom of Calabar, it appears that legal manumission is at present impracticable, and as the missionaries would not be justified in excluding from the fellowship of the church any that give satisfactory evidence of conversion, and that are willing to obey the laws of the Lord Jesus Christ, the Committee agree to state that, in accordance with the view above expressed, and guided by the resolutions of the Synod, they are of opinion that, in the present condition of society at Calabar, persons holding slaves may be admitted into church fellowship on their signing such a declaration as the following:

"'Believing that all men are equal in the sight of God, and that, under the Gospel, there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's word, promise, in the sight of the great God, my divine Master, that I shall regard those persons placed under my care as *servants*, not as *property*; that I shall give them what is just and equal for their work; that I shall encourage them to obtain education for themselves and their children, and to attend on such means of religious instruction as the church may be able to afford them; that I shall endeavour, as far as I can, to secure the making of laws to promote personal freedom; that as soon as it can be done, I shall legally set free all those under my care; and that, in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me.'"

This adjustment was brought subsequently before the Synod and approved by the majority, after much debate, as a temporary measure, the minority desiring no toleration of slaveholding even in name. Ought our American churches to be satisfied with a less stringent measure? We think not, and therefore deem the basis adopted by the Choctaw and Cherokee missions, and approved by the American Board at Utica, as practically and in an important sense deficient. What the Prudential Committee supplement it in some such explicit manner as that adopted by their Scotch brethren?

AMERICAN MISSIONS—THE RELIGION THEY PROPAGATE.

[From The American Baptist.]

THE common proverb, that "no stream can rise higher than its fountain," is generally used in such a manner as to indicate the belief that it is as true in the moral as in the material world. If this be so, it can scarcely be expected that the religion propagated in pagan lands, by American Missionary organizations, will be of a higher or holier type than that which prevails among the propagators themselves. If these, for example, embrace only such a qualified form of Christianity as has no rebuke for the slaveholder, they will not be likely to teach a purer form to the heathen—since, to do this, would be to condemn themselves.

We suppose all the great missionary organizations of the United States—such, we mean, as have the general coöperation and support of the religious denominations with which they are severally connected—hold only this qualified form of Christianity. There are, indeed, a few minor organizations, of an anti-slavery character—but they embrace only such as dissent from the popular and prevalent views upon this subject. Among these may be numbered the American Baptist Free Mission Society, the American Missionary Association (composed chiefly of Anti-Slavery Congregationalists) and the Missionary Societies of the Wesleyans, Free Presbyterians and Free Will Baptists—all comparatively small and feeble. The great organizations which are not anti-slavery are the American Baptist Missionary Union, the American Board of Commissioners for Foreign Missions, and the Missionary Societies of the Methodists (church North), Presbyterians (New School), Episcopalians, &c. The Southern Baptist Board, the Old School Presbyterian Board, and the Board of the Methodist Church South, we suppose to be directly and avowedly pro-slavery. It is notorious that the officers, agents and missionaries of such of these organizations as we have reckoned *not anti-slavery* are accustomed to free intercourse and cordial fraternization with those of such as we have reckoned *pro-slavery*. Indeed, the most important difference between the *pro-slavery* and the *not anti-slavery*, if it be a difference, is, that while the former sternly claim the right to seize and hold men as property, the latter complaisantly declare that they make no objection to that claim.

We have before us one or two articles, illustrating, so far as the Missionary Union and Southern Baptist Board are concerned, not only the cordiality of the intercourse which the missionaries of the two bodies are accustomed to maintain, but also the essential agreement, upon the slavery question, of leading and influential members of both. One of these articles is an editorial of the Southern Baptist, copied into the Examiner. The editor of the *Baptist*, referring to an editorial notice in the *Christian Index*, and to a communication in the same paper from "Rev. J. S. Baker," on the subject of a proposed Southern Mission to Burmah, remarks:

"We appreciate the difficulty suggested by Dr. Baker—that the establishment of a mission in Burmah, by the Foreign Board of the Southern Convention, might, with some persons, seem to be attended with the danger of introducing the anti-slavery question among the mission stations there. But while we agree with the editor of the *Index*, that this difficulty seems formidable, yet with him we do not think it is weighty enough to lead us to dismiss the subject, and to abandon all thought of attempting a mission in the Burman Empire.

"Indeed, we believe the case referred to by Dr. Baker may form no barrier at all. In the China missions, the Southern Board stand on the best terms with all other Boards. Our mission there is second to none, in the efficiency of the labours, and in the approved character of our Southern missionaries. All accounts agree in respect to our Southern Board having free course with the missionaries of other Boards in China.

"The same is true with regard to the Liberia missions. Both the Northern and the Southern missionaries work together in that field. We see no difficulty in the case in regard to the Burmans and Karens. It is becoming every day more apparent that such a field is opening throughout the Burman Empire that it is not likely that the Northern Missionary Union will long prove adequate to all the calls upon them."

In responding to this article, the editor of the *Examiner*, who, it will be recollected, has been for the last nine years Home Secretary of the Missionary Union, says:

"The ground taken is, that Southern Baptists need, for themselves, the influence of missionaries in Burmah—and the work of evangelization in Burmah calls for larger outlays than Northern Baptists are likely to make. These are strong points, and they cannot be set aside by merely deprecating the divisions which may follow the planting of 'slaveholding missions' by the side of our own. Division and alienation may be a result of the measure. But so long as missionaries are detained in this country, from the want of means to send them forth, and the Treasury of our missionary organization needs double the amount of its monthly income, we do not see how any man can, with propriety, object to the consummation of the plan proposed by Southern brethren."

The points to be noted are—that, in fields where the missionaries of the Union meet those of the Southern Board, they fraternize with them; and that, to the proposal of the latter to establish a mission in Burmah, the late Home Secretary of the former sees no objection.

The other article is an editorial notice, in the *Brantford* (C. W.) *Herald*, of a speech delivered in that place by "Rev. Dr. Anderson," President of the University of Rochester, and formerly one of the editors of the New York *Recorder*. After speaking in terms of warm approval of the address, the *Herald* adds:

"Yet there was a point or two in that speech—one point only—in which, however carried away by the enthusiasm of the moment, we recall with something like a feeling of regret. It is that in which, as nations, we never can *agree* to differ. We shall be well understood as referring to slavery. The terms in which the Rev. President, if he did not justify, at least excused the present position of his country in regard to this great evil, are such as we cannot allow to pass without examination. His argument, couched in beautiful and assuasive language, was to this effect: That Americans 'feel bad,' think it ungenerous to be talked to on this subject; that they deplore the evil, which, for a long period to come, they consider to be irremovable; that it will be removed in the general course and tendency of things; and that for that period, they and all others must be content to wait; that it took several centuries to get rid of serfdom in England, and several more to abolish slavery in the colonies; that England bequeathed this curse to her unwillingly relinquished colonies, which they must be content to endure until, as in the case of the parent country, through the gradual enlightenment of the people, and the favour of Providential events, the chain of the slave may be solved, and the happy result be accomplished that a slave cannot breathe in the United States. We trust we have not misstated the argument, although we are very conscious to have fallen far short of the Rev. Dr.'s language in the putting of his case."

If President Anderson is fairly reported here, as we have no reason to doubt that he is, the bolder clerical defenders of slavery, in the South, have certainly no occasion to be displeased with him. He did for their cause the best that could be done under the circumstances. If he did not come fully up to their standard, he came as near to it as the high northern latitude in which he spoke would permit. He apologized for slavery, on the ground that, for a long period to come, it is irremovable; and said we must be content to wait for the period when it shall be removed in the general course and tendency of things! Could the "Southern brethren" of whom the *Examiner* speaks reasonably expect him to do more?

Such is the religion which prevails among the leading supporters of the great American missionary organizations—a religion that either pronounces slavery *good*, or, if it is admitted to be *evil*, claims that it is *irremovable*, and, consequently, that nobody is to be blamed for its continued existence. And, if it be true in the moral as in the material world that "no stream can rise higher than its fountain," such is the religion which these organizations are propagating in heathen countries. A religion that has no principles or requirements incompatible with the practice of stealing and making merchandise of men, women and children is expected to evangelize the world, and bring on—but, we presume, not until after "a long period to come," and "in the general course and tendency of things"—a glorious millennium!

It is with a feeling of unutterable sadness that we write these things. But to know that they are true—to know that the great mass of those who bear the Christian name in this land see nothing inconsistent with Christian character in the practice of MAN-STEALING—is sadder still. They can see the enormity of theft in a small matter. If a horse, or an ox, or a sheep has been stolen, they regard the thief as a criminal. But he who steals men, and enriches himself by compelling them to labour for his benefit without wages, is not only innocent, but honourable in their view. "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap—they catch men. As a cage is full of birds, so are their houses full of deceit; therefore are they become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

AMERICAN BOARD.

THE subject of slavery was up again at the last meeting of this body, and was "finally" disposed of. The Rev. Geo. W. Wood, of New York, went out during the last year on a visit of inquiry to the Choctaw and Cherokee mission churches. He presented to the late meeting of the Board a lengthy report, embracing the result of his inquiries and consultations with the missionaries and churches. The conclusions thus arived at are embraced in a series of propositions, and were unanimously adopted by the Board. The following is one of them:

"While, as in war, there can be no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it; so, while slavery is always sinful, we cannot esteem every one who is legally a slaveholder a wrongdoer by sustaining the legal relation. When it is made unavoidable by the laws of the State, the obligations of guardianship or the demands of humanity, it is not to be deemed an offence against the rule of Christian right. Yet, missionaries are careful to guard, and in the proper way to warn others to guard, against unduly extending this plea of necessity or the good of the slave, against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil."

The report further states that there are now 20 slaveholders in the Choctaw mission churches, and 17 slaveholders in their churches among the Cherokees.

This is the conclusion of all the high-sounding professions of anti-slavery zeal and principle put forth in behalf of the American Board by its friends last year. It takes its place alongside of all the slaveholding churches of the land. Its principles and practice are identical, on this subject, with those of the New and Old School Presbyterians, Methodists North and South, Episcopalians, Baptists, &c. These sects all hold that the legal relation of owner and owned between man and man is not sinful, and all claim that their slaveholding members are sustaining the relation for good and benevolent purposes. They all freely condemn slavery "*as a system*," but stoutly deny that those who practice and uphold the system are guilty, provided they are duly attentive to prayer and preaching, and other *forms* of piety. And this is just the position into which the American Board has quietly settled down. "Oh! most lame and impotent conclusion!"
—*Free Presbyterian.*

THE MIGHT OF TRUTH.

From out the little fountains
There swells a mighty tide,
Upon whose broad, elastic back
The broods of commerce ride;
Whose roots strike—whose giant arms
Reach upward to the skies;
And so the little, slighted Truth,
At length more mighty grown,
Shall fill the nations with its power,
And make the world its own.

There is a flower, when trampled on,
Doth still more richly bloom—
And even to its bitterest foe
Gives forth its sweet perfume;
The rose that's crushed and shattered
Doth on the breeze bestow
A fairer scent, that further goes
Even for the cruel blow.
And so Truth's crushed and trampled flower,
By injury stronger grown,
Shall win its very foes to love,
And make the world its own.

O! Truth's fair flower is fanned by sighs,
And nourished by the tears
That on the dungeon's stony floor
Have rained for weary years.
And from the cross and fiery stake
The streams of blood that pour
Have scattered wide its living seeds
To earth's remotest shore.
And thus the scorned and hated Truth,
By injury mightier grown,
Shall fill the nations with its power,
And make the world its own.

The man rejected and despised
Is worshipped and adored—
The felon, scorned and crucified,
Becomes a glorious God!
And bright with gold that blood-stained cross,
The emblem once of shame,
Raised high above all human signs,
Exalts his blessed name.
And thus the Truth, the hated Truth,
Each day still mightier grown,
Doth move the nations by its power,
And make the world its own.

THE PHILADELPHIA MARTYR.

From The Independent.

WHEN it was announced that Judge Kane had imprisoned Passmore Williamson for contempt of Court, upon the alleged ground that Williamson's return to the writ of his Court was evasive, though in fact it was literally true, we took it for granted that the Supreme Court of Pennsylvania would at once redress so gross an outrage upon the personal liberty of a citizen of the State, or that the Judge himself, in his cooler moments, would repent of his arbitrary passion, and make haste to amend the wrong. We did not, therefore, regard the case as calling for special action outside of Philadelphia. But both these expectations having been disappointed, and the case having assumed the importance of a test question between the rights of the free States and the aggressions of the Federal Government in behalf of the slave oligarchy, we deputed one of our number to visit Mr. Williamson in his prison, to ascertain from competent persons the standing of Mr. Williamson in the community, and to study all the facts and bearings of the case as it now stands. The results of that visit are embodied in the following statement.

THE PRISON AND THE PRISONER.

The place of Mr. Williamson's confinement is the department of the Moyamensing Prison appropriated to the keeping of *criminals*. We believe that this is the first instance in which a prisoner of the United States Court has been confined in any other than the debtor department of that prison. The department for criminals consists of a double row of cells on either side of a long parallelogramic area, which is neatly paved, well ventilated and lighted from above. A narrow corridor runs round the entire circuit of the walls under the upper tier of cells. Mr. Williamson occupies an arched cell in this tier, measuring about seven feet by ten, and nine feet high in the centre, and lighted by a narrow barred window set in the thick outer wall of stone. The cell is whitewashed, and is provided with the usual prison arrangements for personal cleanliness, a water faucet and a waste-pipe. Its furniture consists of a plain cot bedstead, a rude wash-stand and table, a narrow strip of carpet by the bed-side, and two chairs. Simple as these articles are, only a small part of them belong to the proper furniture of the prison. Mr. Williamson's meals are supplied from without the prison walls. His cell is entered through an iron door, about four feet by two, and is in all respects just such a cell as is allotted to any felon in a decent modern prison. A few books lying on the floor, an air of neatness about the narrow cot, and the demeanour of the occupant, are all that suggests to the demeanour of the occupant, are all that suggests to the visitor that the room is occupied by a Quaker gentleman, and not by a common felon. We have visited a murderer in just such a cell.

Mr. Williamson is in the prime of life (thirty-four years of age), tall and slender, of a pleasant expression, a good specimen of the class sometimes called "genteel" Quakers. His countenance is intelligent, animated and thoughtful, with no marked peculiarity, and his conversation at once suggests a calm firmness of principle and a quickness of benevolent sympathy, as characteristics of the man. He is the head of a family, having a wife and three children—one born since his incarceration. He belongs to a family of the highest respectability. His father, Mr. Thomas Williamson, a conveyancer by profession, is a well-known citizen of Philadelphia, a much esteemed member of the Orthodox Friends' Meeting. Passmore is associated with him in business, and shares his reputation for urbanity, integrity and philanthropy. We have the authority of a judicious Friend, whom we have known for twenty years, for saying that no man is more highly esteemed in Arch street Meeting for probity of character and purity of life than Passmore Williamson and his father before him," and that the unanimous opinion among Friends is that he has been greatly wronged by Judge Kane. Such is Mr. Williamson's character for integrity that, where he is known, the fact that he made such a return to the writ is sufficient evidence of its truth.

[Here follows a narrative of the facts and circumstances attending Mr. Williamson's incarceration, and a statement of the principles involved thereby; which, as they are already familiar to our readers, we omit.]

THE REMEDY.

We do not propose in this article to argue the wrongfulness, the tyrannical injustice of Passmore Williamson's imprisonment. The narrative alone must make this apparent to every reader. Next week we shall publish an able legal opinion on the case from the *Hartford Courant*. For the present, we will close our statement by indicating the remedy for this outrage.

The State of Pennsylvania has a right to deliver Williamson from the clutches of the Federal Court by a writ of habeas corpus. This, however, the Supreme Court of the State has refused to do, on the plea of want of jurisdiction. One of the Judges of that Court tauntingly said that Williamson had the key of his prison in his own pocket, and might come out by making his submission to Judge Kane; *i. e.*, he might come out by *perjuring* himself now, or by admitting that he *did* perjure himself in his return to the writ! Even if truth and conscience did not forbid any amendment or qualification of his original statement, it would be poor policy to come out of prison by purging himself of contempt only to go in again by avowing perjury! As an honest man, Williamson can do nothing to release himself from the grasp of his oppressor. But something may be done in his behalf.

First. The four Judges of the Supreme Court of Pennsylvania, who refused a writ of habeas corpus, may be sued for dereliction of duty, and tried before their associate, Judge Knox, who dissented from their opinion.

Second. The Legislature of Pennsylvania may rebuke the wrong, though it cannot redress it, and thus public sentiment may act upon Judge Kane so as to induce him to purge himself of the universal contempt under which he has fallen.

Third. The Supreme Court of the United States may be applied to for a writ of habeas corpus.

Fourth. Judge Kane may be *impeached* by the House of Representatives.

The first three of these expedients belong entirely to Mr. Williamson's friends in Pennsylvania. Yet we can help them with pecuniary resources. Mr. Passmore Williamson is not a man of wealth. His father has ample means, which he is willing to devote to this contest of principle, upon which nearly $4,000 have already been expended. Yet it is not meet that he should be left to bear this burden alone. One gentleman of this city has offered a thousand dollars, another five hundred, for this great struggle of freedom against slavery—of State Rights against Federal Consolidation. We would suggest that a fund be established in Philadelphia, under the care of trustees, to be called the Passmore Williamson Fund, so much of which as shall be necessary to be expended in measures for his liberation, and the balance, as suggested in the *Tribune*, to be appropriated to found an Academy for coloured persons, bearing his name.

The fourth measure, the impeachment of Judge Kane, is one that every man, woman and child can do something to further. The following petition is circulating in Pennsylvania:

"TO THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA.

"The Petition of the subscribers, inhabitants of Pennsylvania, respectfully sheweth: That, in the case of the UNITED STATES, EX PARTE WHEELER vs. PASSMORE WILLIAMSON, John K. Kane, Judge of the District Court of the United States for the Eastern District of Pennsylvania, usurped a jurisdiction properly belonging to the Courts of this State, and committed to prison the said Passmore Williamson, a citizen of this State, without authority, and in violation of his rights as a citizen. Wherefore your petitioners pray you to impeach the said John K. Kane for misconduct in office."

Petitions to the same purport should be got up in other States, and the tyrant Judge be made to feel the weight of public scorn.

From The Tribune.

A gentleman of this City lately wrote to Passmore Williamson, inquiring as to the truth of certain rumours respecting new efforts for his liberation. The following is the answer, which has been furnished for publication by its recipient:

"No. 78, PHILADELPHIA COUNTY PRISON,
Sept. 29, 1855.

"DEAR SIR: Your letter of the 27th inst. is now before me, and in reply to your inquiry, I may say that I contemplate no further legal proceedings with reference to my liberation from this jail, in which I am now confined. I have now been kept here for more than two months, and I can see no prospect of liberation. I am a native, and have always been a citizen of Pennsylvania; and believing myself atrociously wronged, I applied to the highest tribunal known to our laws, but relief has been withheld. I can expect none from the authority that placed me here, without dishonourable submission. Having been guilty neither of falsehood, dissimulation nor contumacy, I am sure that it is no case for a degrading capitulation. Such a course would bring with it a diminution of self-respect more oppressive than the power now seeking to crush out the highest attribute of State sovereignty by immuring me within these walls.

"Accept for yourself, and communicate to others who favour me with their consideration, my most grateful acknowledgments. Respectfully yours, &c., P. WILLIAMSON."

During the progress of this memorable affair we have repeatedly had occasion to draw attention to the contrast between the position of Mr. Williamson and that of the man who so long as he is remembered will be infamous as his oppressor. No unprejudiced person can doubt that the outraged man who sits there in prison, suffering, calmly and without weakness, this bitter wrong, is far more to be envied than the unjust and wicked Judge who flung him into prison, and who in turn must bear forever the brand of public loathing, indignation and contempt. Mr. Williamson's letter renders this contrast even more palpable. The spirit it breathes is an honour to human nature. Such dignity, such manly resolution, such unbroken serenity and persistence, would lend a new lustre to the names of famous heroes. We need never despair of a State which has so noble a son.

PROPOSED IMPEACHMENT OF JUDGE KANE.

From The Independent.

AN act of tyranny unprecedented in the history of our country has been perpetrated by a Judge of the Federal Court, and remains unredressed. An unoffending citizen, who stated the exact truth in his return to a writ of the Court, is imprisoned for contempt, and must lie in jail at the will of the Jeffreys who has thrust him in. The attempt to deliver the prisoner by a writ of *habeas corpus* from the Supreme Court of the State has failed, and there remains but one method of redress.

Judge Kane has abused his prerogative, and usurped the functions of an absolute sovereign. He deserves, therefore, to be impeached by the supreme power from which he holds his office. Let petitions be poured in upon the House of Representatives for the impeachment of Judge Kane. This, if carried, will lead to a trial by the Senate; and if that should not result in conviction, the exposure and disgrace will be more than any man can endure. Like his great ancestor, this destroyer of the innocent, outlawed from society, will wander up and down the earth, crying, "My punishment is greater than I can bear." Let every city, town and village, move for the impeachment of the modern Jeffreys.

From The Green Mountain Freeman.

The proposition for the impeachment of Judge Kane, for his judicial conduct in the case of Williamson, which was recently put forth in the *New York Tribune*, and which has met with favouring responses among the leading anti-slavery presses of the country, is one that demands, it seems to us, the instant and earnest consideration of all the friends of constitutional liberty throughout the free States. Of all kinds of tyranny, that which emanates from a judicial tribunal is the most dangerous, because the most difficult to reach and remedy. Mr. Jefferson, somewhere in his works, gives the prophetic opinion that the foundation of our liberties would be first sapped by the Supreme Court of the United States. We believe Mr. Jefferson was right. And we think the developments of the few past years, made by the different branches of that Court, in their decisions, where the question of slavery has been involved, have been abundantly sufficient to teach us the justice and soundness of that illustrious statesman's opinion. Ever since the slavery question has been a matter of general discussion, that Court, year by year, has been stealing power to favour that institution—more and more boldly encroaching, by their decisions, on our great Charter of Personal Liberty, and more and more clearly showing their intention of eventually taking the extraordinary ground of Judge Sharkey, of Mississippi, in the Will case, which ground, in substance, was, that as slavery was protected by the Constitution, decisions against the freedom of the slave were not to be based on precedents arising out of other questions, and were not to be considered unconstitutional because they contravened such precedents, for they were matters of necessity in the preservation of that institution, which otherwise could not be preserved so that the slaveholder could realize all the immunities which were guaranteed him by the Constitution. And although Judge Sharkey was then considerably in advance of the United States Judges, in his decision, in the march of judicial tyranny, yet the decisions of the latter have been gradually tending to the same point, and we should think better of them had they the candour and sincerity to avow the same reasons for their perversions of law and precedent. But they have shown us no such candour and sincerity as Judge Sharkey, and, while being governed by the same principle, they have thus far attempted to justify their decisions by legal sophistries or palpable perversions of the law; and in this they have so far succeeded in the eyes of the public as to have, in a great measure, lulled suspicion of their honesty; while their departures from the right have been so cautiously made that but a little dishonest ingenuity was required to throw such an air of plausibility over their conduct that no adequate hold could be taken upon them. But Judge Kane, in his recent monstrous decision, has placed himself in a position where he can be reached, and thus afforded

prominent member of it lately was heard to remark that the party was beaten. I am also informed that General Whitfield, the pro-slavery candidate for Congress, who is stumping the Territory, has suddenly neglected his appointments, and gone in haste to Topeka, to oppose the objects of the Convention, and thwart the purpose of a State organization. His efforts will not be effectual. He is not a popular candidate in his own party. One of the pro-slavery papers, previous to his nomination, asserted that he was put forward by Missouri influence, and affirmed that the people of Kansas could nominate their own candidates.

The 1st District Court is sitting in town. Judge Lecompte presides. The case of McCrea is in the hands of the Grand Jury. McCrea had engaged Col. Lane as his counsel. The Legislature has required that attorneys, before they can practice in the courts, must swear to support the Fugitive Slave Law, the Kansas Bill, and the laws of the Territory. The last-mentioned laws have not been published, and Col. Lane and other counsellors refused to swear to laws they had never seen, and were consequently excluded from the bar. If the Grand Jury find a bill, I presume McCrea will not be tried at this term. Yours, truly, JOHN H. BYRD.

THE CASE OF McCREA.

Correspondence of The N. Y. Tribune.

LEAVENWORTH, Kansas, Sept. 24, 1855.

On the 17th inst., the District Court assembled at Leavenworth. Forty-eight Grand Jurors were present, and Chief Justice Lecompte was about to swear and impanel sixteen of them, when McCrea's counsel moved that the accused be brought from prison that he might object to the manner of choosing the Grand Jury, and to challenge for cause. One of the Grand Jurors was engaged with Clark in the attack on McCrea when the latter shot him. Notwithstanding this fact, the Judge overruled every motion for the defendant, and also refused to sign a bill of exceptions, or explain by what rule he selected the sixteen Grand Jurors. The Grand Jury was then sworn and the Court then adjourned. Next morning, Lecompte secretly added three more to the Jury. On Thursday afternoon the Grand Jury came into Court for instructions in the McCrea case. Instead of publicly instructing them, the Judge sent them back to their room, and delegated R. R. Rees, the Chairman of the ruffian mob that attacked Phillips, to instruct them in their duties. Being still divided, they again forced their foreman to lead them into Court. The foreman, who is one of the fire-eaters under Stringfellow, Atchison & Co., was exceedingly angry at their obstinacy, and, as he came into Court, exclaimed, "They can't agree; three are for a presentment for murder, five for manslaughter, and eleven against finding any bill." This announcement produced a great sensation in Court, and the Judge, without instructing the Jury that in such a case they should return the bill "ignored," sent them back to their room and caused other business to be brought before them. A majority of the Jury, however, being in favour of ignoring the bill against McCrea, refused to act upon any other business until his case was finally disposed of, and, therefore, returned again and again into Court, without making any presentment. This was continued until Saturday, when the Judge, perceiving that he, to go on with the business before him, must do justice to McCrea by giving the Jury proper instructions, dismissed the Grand Jury, and adjourned the Court until the second Monday in November. Such an adjournment is not legal, being authorized by no statute, and is, in fact, a dissolution of the Court. As such it was doubtless intended, in order to detain McCrea in prison until next Spring, that another effort may be organized to pack a Grand Jury. The baseness of the Judge has not been unobserved, nor will it pass without notice. A petition will be presented to the President praying for his removal on the ground of corruption and imbecility in office, and there is not a single attorney of respectability in the Territory who will not sign it.

When this man came to the Territory, the people looked upon him with hope and confidence; but ever since he sold an extra-judicial opinion for an interest in the proposed location for the Capital, public opinion has hastily changed toward him. Since his encouragement of the ruffians of this neighbourhood, by showing a disposition to frown down all charges brought against them, the citizens of the town have found it necessary to appoint a special police, and the greater part of the citizens are obliged to carry arms to defend themselves from outrage.

P. S.—The night after the Court adjourned, Hughes, the Captain of the ruffians who mobbed Mr. Phillips, was seen with a gun prowling around the house of Mr. P. from midnight until four in the morning. It is supposed that a band of lawless Missourians are concealed in the bush near the town, awaiting an opportunity to attack our citizens and destroy the printing press of *The Territorial Register*. Three hundred well armed citizens are prepared to receive them, and sentinels are posted in every part of the town with signals for a general rally.

SILVER GRAYS OBEYING THE GOLDEN RULE.

From The Albany Evening Journal.

THE *Olean* (N. Y.) *Journal* says: "Eight fugitive slaves passed through town a day or two since. They were from Culpepper County, Va. It is reported that one of our Silver Gray neighbours entertained them over night, and otherwise helped them on their way. Just like him. He is a theoretical Union-saver; but let a poor fugitive come along, and his hands open wider than any man's in the community."

We had a similar case here not long since. A "Silver Gray" friend had a "fugitive" consigned to him. It was an awkward "fix" for one who had been preaching up the sanctity of the Fugitive law. But, up to this "consignment," he had only looked at the subject theoretically. The moment it was brought practically before him, its deformities became glaringly apparent. The moment he read the letter handed to him by the fugitive, his good heart induced him to lead the poor fellow into his kitchen and to kick his own "Silver Gray" interpretation of the law out of the window. So anxious was he for the safety of his charge, that he carefully secreted him, and fed him with his own hands, hunted up an "underground railroad" director, made known his perplexity, remarking, "You know I'm not posted in these matters, and feel a little awkward. Of course, we must respect the law, but I can neither refuse the request of my friend nor give this poor fugitive over to the authorities. Indeed, rather than do that, I would take him in my own carriage to Canada." He was told that it was not necessary for him to do that. There was an easier and very simple process by which to forward his charge. And after that process was explained to him, he walked off with a more juvenile gait than he had assumed for many years. And for months afterward, he looked a happier man; and from that day to this, he always shakes his head doubtingly when he hears the Fugitive Slave law eulogized.

And this is only one of many similar cases. We have often enjoyed a little mischievous pleasure, in opening the purses of our "Silver Gray friend," when a few dollars were necessary to give "aid and comfort" to these locomotive chattels. Nor, it is but just to say, did we ever appeal to them in vain. Although they sometimes accompanied their donations with a "This is all wrong—all wrong," they did it in such a way as to let us understand that they meant, "go ahead, and——confound the law which makes it a crime to give 'a cup of cold water' to a fainting fugitive."

Ordinary arguments are well enough in their place against this inhuman statute. But there are no arguments so potent as practical ones. The best way to cure Northern men of their veneration for this most odious piece of legal barbarism is to "consign" one of its victims to their hospitality. There is not one in a thousand among them who would not rather cut off his right arm than betray the poor wretch thus confiding in them. We never knew *this* argument to fail.

ANTI-SLAVERY IN HOLLAND — ENGLISH TRAVELLERS IN THE UNITED STATES.

English Correspondence of The Wesleyan.

MR. CHAMEROVZOW recently addressed two anti-slavery meetings in Holland—one was held under the auspices of "the Heemstede Auxiliary to the Dutch Anti-Slavery Society," the other under auspices of "the Amsterdam Young Men's Anti-Slavery Society." The meetings were well attended; and Mr. Chamerovzow pleaded the anti-slavery cause with great ability. The old Dutch Abolition Society, I am told, is worthless as an advocate for the slave, being in the hands of temporizers, and men of expediency. The American Anti-Slavery Society of Holland is the before named Young Men's Association, which is full of fire, vigour and vitality. This Society inscribes upon its banner "Immediate and Unconditional Emancipation." Once inspired by the divine glory of this principle, even the phlegmatic Dutchman will hasten to break the chains of the slave, and let the oppressed go free. The following is a list of the slaves contained in the Dutch Colonies: Surinam, 38,545; Curacoa, 5,418; Bonaire, 769; Aruba, 566; St. Eustatius, 4,071; Saba, 649; St. Martin, 1,618—forming a total of 48,636, of which 1,260 are government slaves. A large number of the slaves are Moravians, and 6,000 of them are Roman Catholics. The appendix to the Dutch official gazettes pays a high compliment to the spirit of industry which animates the slaves—a sorry return this for the deprivation of their liberties!

It is really a most lamentable thing to find Englishmen paying hasty visits to the United States, and returning home to write books that abound in slanders of the Abolitionists, and in extenuation of the slaveholders. Such persons there are, who are continually propagating their false and one-sided views of the slavery question among their fellow-countrymen. Frederika Bremer did not do much harm by her prejudices because, despite them, telling the truth, and, moreover, because she so evidently wrote from the seventh heaven of her extraordinary imagination. But the influence produced by such writers as William Chambers, the Scottish publisher, and W. E. Baxter, Joseph Hume's successor in the representation of Montrose, is most precious. I have just finished reading Mr. Baxter's book, which, after a prelude of affected moderation, describes the Abolitionists as blasphemers, and finds all kinds of excuses for that heavenly mortal, the pious slaveholder. Such an one cannot, of course, treat his slaves unkindly, or hold them from any other motive than a desire to promote their good. It would be sacrilege to doubt his Christianity; it would be Pharisaism to refuse to sit with him even at the table of the Redeemer of both bond and free. Mr. Baxter can find many apologies for his sanctimonious *protégé*, but not one word of sympathy—no, not one—has he for the men and women who, without violence, without even the spirit of malice or revenge, are seeking to open the doors of the Prison House. I was glad that the *Anti-Slavery Advocate* had a powerful message to deliver to Mr. Baxter. May it do him good, and teach him to know and to understand what he is doing, before he again traduces the characters of good men, who have, at least, fought as good a fight as he has done. F. W. CRESSON.

SLAVERY AND THE CHURCHES.

PRESBYTERIAN (N. S.).

THE Synod of the Western Reserve (Ohio), at its last meeting, adopted the following resolutions:

SLAVERY.

This Synod view with intense interest the progress of our Assembly in their treatment of the subject of slavery. We hope and pray that the Committee appointed to report on the constitutional power of the Assembly over the subject of slaveholding will be directed by the Spirit of Grace to make the course of duty plain before the next General Assembly, and to facilitate a wise and peaceful disposition of the whole matter. That the Assembly have the constitutional power to act upon it, may be almost presumed from the numerous memorials from Synods and Presbyteries and churches, calling for such action, and is strongly implied by the repeated acts of successive Assemblies, declaring it to be a sin, and particularly those who declared it to be an offence which calls for the discipline of the Church.

The Synod are clearly of the opinion that all open, and tangible, and palpable sin is alike cognizable by the judicatories of the Church; and however much prudence and forbearance may be called for in the prosecution of discipline, or in the treatment of individuals or branches of the Church which may be implicated, no judicatory, whether lower or higher, is at liberty for any cause to connive at sin, or shrink from a vigilant and faithful correction of the evil.

THE TRACT SOCIETY.

In regard to this subject the Synod adopted the following preamble and resolution:

Whereas, Synod have with great gratification listened to a sermon by the Rev. R. S. Cook, one of the Secretaries of the American Tract Society, in which he gave an interesting, though limited, exposition of the opinions of the Society; and whereas, Synod have ever taken a lively interest in said Society, and have coöperated with it in the great work committed to its hands, and see no sufficient reason now to withhold that coöperation; therefore,

Resolved, That Synod now declare that its confidence in said Society is unshaken, and that it will continue its prayers and contributions, believing that the location, circumstances, wisdom and experience of the Society enable it to judge more correctly than we can as to the policy which truth and righteousness call it to pursue in its publishing department. And yet the Synod would rejoice to see the way clearly open by which our publishing Societies might, with increasing usefulness, act more directly on the subject of slavery. [Fudge.]

The Synod of Geneva (N. Y.), at its meeting Sept. 25th, adopted the following:

Whereas, it is becoming more apparent that slavery is aggressive, and that its abettors desire its unlimited extension, and that this purpose is becoming more fully disclosed, as seen especially in the passage of the Fugitive Slave Bill, the repeal of the Missouri Compromise, and the enactment of the Nebraska and Kansas Bill, and we have fears of its still further encroachments, Southward and even Northward; therefore,

Resolved, That this spirit of aggression should be now met with a courage and vigilance equal to that of the enemies of freedom, but in the spirit of our Divine Master; and by unceasing prayer, that this great evil may not only be stayed and removed, but that liberty to the captive may be proclaimed throughout this and all other lands.

UNIVERSALIST.

The United States Universalist Convention, lately held at Middletown, Ct., unanimously adopted the following preamble and resolution:

Believing it to be our duty, as Christians endeavouring to make the spirit of the Gospel the practical rule of our lives, to labour, by all Christian methods, for the extermination of all wrongs, whether moral, social or political, that afflict or debase our fellow-beings; therefore,

Resolved, That we record anew our testimony against the institution of Human Slavery, as a Political wrong, depriving a large class of our brethren of their rights as citizens; as a Social wrong, violating those domestic relations instituted by God himself; and as a Moral wrong, denying them their rights as members of our common humanity.

The Rock River Conference of the M. E. Church adopted a report from a Committee, in these words:

Your Committee would recommend to this Conference to request the next General Conference to insert in the seventh chapter of our Discipline, as statute law on slavery, the following principle:

As *man* is immortal, and redeemed by the blood of Christ, it is inconsistent with the rights of humanity, the claims of conscience, and the law of God, for man to hold chattelized property in his fellow-man.

Therefore, any person, whether now in the church or proposing to enter it, acknowledging or exercising such right, shall be deemed ineligible to membership in the Methodist Episcopal Church.

Resolved, That the delegates of this Conference to the General Conference of 1856 be, and hereby are, instructed to give, by vote and otherwise, their undivided support in the above.

The South-Eastern Indiana Conference, at its last meeting, adopted the following resolutions:

Resolved, That it is the sense of the South-Eastern Indiana Conference that non-slaveholding should be a test of membership in the Methodist Episcopal Church, except in instances where it is satisfactorily ascertained that humanity and the true interest of the slave demand the continuance of the legal relation of master and slave, and that such measures should be taken as will extirpate the great evil from the Church at the earliest practicable moment.

Resolved, That the Delegates from this Conference to the next General Conference are instructed to use their best exertions to secure such changes in the discipline as may be needed to carry out the foregoing resolution.

Resolved, That we recommend that the Conference do not concur in either of the proposed alterations of the general rule on the subject of slavery, forwarded to the body from the Wisconsin, Erie, or North Ohio Conferences.

PROGRESSIVE FRIENDS.

The Ohio Yearly Meeting of Progressive Friends (hereafter to be known under the name of *Friends of Human Progress*), after consideration of the subject of slavery and the case of Passmore Williamson, adopted the following resolutions and letter:

Resolved, That genuine anti-slavery consists in labouring for the destruction of slavery wherever it may exist, regardless whether it be within constitutional limits or without them; and for the entire reconstruction or abolition of all organizations, institutions, laws or constitutions which sustain it; and for any Abolitionist to aim at less than this is to fritter away his strength and retard the coming of the slave's deliverance.

Resolved, That we regard the imprisonment of Passmore Williamson by Judge Kane as a gross outrage, and an act of absolute despotism, which is a dark stain upon the character of a nation that professes to be governed by Christian and Democratic principles.

Resolved, That we deeply sympathize with our imprisoned brother, and would encourage him to bear with a martyr's spirit the trials to which he is subjected, believing that his incarceration is arousing the North to a perception of the wrong which slavery is visiting upon its citizens, which will, in time, lead them to feel so deep an interest in the cause of our three millions of chattel slaves as will induce them to labour for their emancipation.

LETTER TO JUDGE KANE.

From the Ohio Yearly Meeting of Friends of Human Progress, now in session in Salem, Ohio, to Judge Kane, of Philadelphia:

JUDGE KANE: Your decision in the case of Passmore Williamson, and your imprisonment of him for an alleged contempt of Court, excited in us feelings of mingled shame and indignation, which the lapse of time has only deepened. Though your official course for years past has been such as to merit and receive from the Slave Power the praise which it bestows upon its faithful servants, the imprisonment referred to indicated a depth of moral depravity and subserviency to the odious Oligarchy which rules our land, which was to us unexpected, and which, we rejoice to add, is as rare as the deeds which made Jeffreys' name a stain upon the page of English history.

The theory of law is, that it is made for the protection of society—is designed as a terror to the evil-doer, and not to the worker of righteousness. But you appear to regard as true the converse of this proposition, and, by a perversion of law and of fact, have converted the writ of habeas corpus—the great safeguard of liberty—into an instrument of oppression, and, by an exercise of power, the legality of which is denied by many able jurists, you imprisoned Passmore Williamson for truthfully responding to the service of such a writ, and called that truth contempt of Court!

Some have apologized for your conduct, deeming it less an error of the heart than of the head—a view which would seem more plausible were it not for the accumulated evidence of the past few weeks. Jane Johnson, in her testimony before a legal tribunal in your own city, has most emphatically shown that the return of the respondent was *true*, and your assumption as wholly *false*; and yet you have manifested no disposition to make amends for the gross injustice you have done, no wish to wipe from your name the stigma which your official conduct has cast upon it.

In the excess of your zeal for the interests of the Slave Power, you appear to have lost sight of all Pennsylvania enactments in reference to slavery within its borders, and have shown a determination to construe all laws, State or National, not to favour human liberty, but to strengthen human bondage. By so doing, you have not simply stricken down the rights of a citizen of Pennsylvania, not merely brought disgrace upon a single State of the Confederacy, but you have struck a blow at human liberty the world over, and have deepened the abhorrence which every true man—wherever he lives—must feel for a government so false to its professions as the one you represent. The liberalists of Europe will mourn in deepest sadness for the influence which your official course has exerted against their cause, while its tyrants will exult that you have so successfully laboured for the establishment of despotic power, for the strengthening of the hands of their oppression.

Judge Kane: We have no desire to regard you as wholly destitute of moral feeling, and should rejoice, even at this late hour, to behold in you some manifestations of a repentant spirit. We cannot, we will not, believe that your conscience is at ease; that you behold unmoved the rising waves of popular indignation which are even now surging at your very feet; that the vision which nightly comes before you of an imprisoned brother, and his sorrowing wife, with their little ones pining for a father's love, makes no impression upon you; that the consciousness that the inheritance you will leave your children is a name which is spoken by all good men only to be execrated, excites no emotion; and we adjure you for your own sake, for the sake of your own household, for the sake of the great brotherhood of man, to throw off the corrupting influence which has brought you to your present degraded position, and, by repairing the wrong you have done while it is in your power, place yourself in an attitude alike honourable to yourself and to your country, whose ermine has been stained by the infamy of your judicial course.

On behalf and by direction of the meeting aforesaid,

ISAAC TRESCOTT, } Clerks.
ESTHER HARRIS, }

A DISUNION DOCUMENT OF 1843.

IN 1843, when the question of the annexation of Texas was pending, the following document was issued by the then members of Congress whose names are appended:

TO THE PEOPLE OF THE FREE STATES OF THE UNION.

We, the undersigned, in closing our duties to our constituents and our country, as members of the 27th Congress, feel bound to call your attention very briefly to the project long entertained by a portion of the people of these United States, still pertinaciously adhered to, and intended soon to be consummated—the annexation of Texas to the Union.

The open and repeated enlistment of troops in several States of the Union, in aid of the Texan revolution; the intrusion of an American army, by order of the President, far into the territory of the Mexican Government, at a moment critical to the fate of the insurgents, under pretence of preventing Mexican soldiers from fomenting Indian disturbances, but in reality in aid of, and acting in singular concert and coincidence with, the army of the revolutionists; the entire neglect of our Government to adopt any efficient measures to prevent the most unwarrantable aggressions of bodies of our own citizens, enlisted, organized and officered within our own borders, and marched in arms and battle array upon the territory, and against the inhabitants of a friendly Government, in aid of freebooters and insurgents; and the premature recognition of the independence of Texas, by a snap vote, at the heel of the session of Congress, and that, too, at the very session when President Jackson had, by special message, insisted that "the measure would be contrary to the policy invariably observed by the United States, in all similar cases, would be marked with great injustice to Mexico, and peculiarly liable to the darkest suspicions, inasmuch as the Texans were nearly all emigrants from the United States, and sought the recognition of their independence with the avowed purpose of obtaining their annexation to the United States"; these occurrences are too well known, and too fresh in the memory of all, to need more than a passing notice. These have become matters of history. For further evidence upon all these and other important points, we refer to the memorable speech of John Quincy Adams, delivered in the House of Representatives during the morning hours of June and July, 1838, and to his address to his constituents, delivered at Braintree, September 17, 1842.

The open avowal of the Texans themselves, the frequent and anxious negotiations of our own Government, the resolutions of various States of the Union, the numerous declarations of members of Congress, the tone of the Southern press, as well as the direct application of the Texan Government, make it impossible for any man to doubt that annexation, and the formation of several new slaveholding States, were originally the policy and design of the slaveholding States and the Executive of the nation.

The same references will show, very conclusively, that the particular objects of this new acquisition of slave territory were the perpetuation of slavery, and the continued ascendancy of the Slave Power.

We hold that there is not only "no political necessity" for it, "no advantage to be derived from it," but that there is *no constitutional power* delegated to any department of the National Government to authorize it; that *no act of Congress*, or *treaty for annexation*, can impose the least obligation upon the several States of this Union to submit to such an unwarrantable act, or to receive into their family and fraternity such *misbegotten and illegitimate progeny*.

We hesitate not to say, that annexation, effected by any act or proceeding of the Federal Government, or any It would be *a violation of our national compact, its objects, designs*, and the great elementary principles which entered into its formation, of a character so deep and fundamental, and would be an attempt to eternize an institution and a power of nature so unjust in themselves, so injurious to the interests and abhorrent to the feelings of the people of the free States, as, in our opinion, not only inevitably to result in a dissolution of the Union, *but fully to justify it*; and we not only assert that the people of the free States "*ought not to submit to it*," but we say, with confidence, THEY WOULD NOT SUBMIT TO IT. We know their present temper and spirit on this subject too well to believe, for a moment, that they would become *particeps criminis* in any such subtle contrivance for the *irremediable perpetuation* of an institution which the wisest and best men who formed our Federal Constitution, as well from the slave as from the free States, *regarded as an evil and a curse*, soon to become extinct under the operation of laws to be passed prohibiting the slave trade, and the progressive influence of the principles of the Revolution.

Washington, March 3, 1843.

JOHN QUINCY ADAMS,
WILLIAM SLADE,
JOSHUA R. GIDDINGS,
NATHANIEL B. BORDEN,
JOHN MATTOCKS,
JOSHUA M. HOWARD,
THOMAS A. TOMLINSON,
CHARLES HUDSON,
THOMAS W. WILLIAMS.
DAVID BRONSON,
SETH M. GATES,
WILLIAM B. CALHOUN,
SHERLOCK J. ANDREWS,
THOS. C. CHITTENDEN,
CHRISTOPHER MORGAN,
VICTORY BIRDSEYE,
STANLEY N. CLARK,
ARCHIBALD L. LINN,
TRUMAN SMITH,
GEORGE N. BRIGGS.

Who could have believed it possible that the signers of a protest so solemn in its warning, so explicit in its affirmation, so fundamental in its morality, so truthful in its asseveration, would give their sanction to the illegal and villanous deed of Texan annexation, after it had been consummated, and because their opposition to it had proved a failure? Texas was admitted into the Union in a most perfidious manner, against all constitutional authority, without the forms of law, in utter disregard of the treaty-making power, by a treacherous surprise at midnight at the heel of the session—for the sole purpose of extending the domains of the slave system, and thereby rendering the sway of the Slave Power still more absolute over the whole country; and what was the course subsequently pursued by the distinguished signers of this memorable protest, who unquestionably meant what they said, were actuated by the purest patriotism and the highest moral considerations, and who had earnestly essayed to prevent so deplorable a catastrophe? They all surrendered at discretion; and, from the hour of annexation to the present, have as fully recognised the validity of the act as though it had never been called in question by them. The Senators and Representatives in Congress, from Texas, have never had their seats contested, any more than those from Massachusetts or Virginia. What a farce the protest of the twenty-one members of Congress has proved to be in the sequel!—*Liberator*.

THE COLOURED WESLEYAN CHURCHES.

ON Tuesday, at noon, the Rev. Messrs. Singleton, T. Jones, Joseph J. Clinton and Rev. David Stevens, were formally introduced to his Honour the Mayor, at his office, City Hall, Washington, when one of them addressed him as follows:

"Respected Sir: We are present, as the pastors and representatives of the coloured Wesleyan churches and connection in the city of Washington, D. C., for the purpose of presenting to your Honour, for the relief of the afflicted and suffering inhabitants of the cities of Norfolk and Portsmouth, Va., a small sum collected for that purpose, on the morning of the 10th inst., at a camp meeting of the above denomination, held on the camp ground of Mr. Scaggs, under the direction and control of their pastor (Rev. David Stevens) and the officiary of Union Wesley station.

"Notice having been given on the day previous, a charity sermon was delivered by Rev. J. J. Clinton, pastor of John Wesley station, from Galatians, 6th chapter and 10th verse; after which, the congregation voluntarily contributed the sum of thirty-four dollars, or more, which we now present you on their behalf. They furthermore desire us to assure you, Sir, and the sufferers to whose relief we have contributed, and for whom they cherish those kindly feelings which humanity and religion inspire, that their continual prayers shall be directed to Almighty God, that this pestilential storm may subside—that the balmy wings of health may overshadow the entire nation—and that pure religion, undisturbed peace and increasing prosperity, may prevail throughout our common country."

The Mayor of Washington replied, that this was the third contribution received from the coloured population. They (the Committee) knew as well as he did that five out of six of the present population of the cities of Norfolk and Portsmouth are coloured, and, therefore, whatever contributions have been and are to be made will be appropriated, for the greater part, to their assistance. He was proud to say that our coloured population will stand up and perform their duty to the extent of their ability. This contribution, just presented, of thirty-four dollars, was equal to a thousand from any other quarter, all the circumstances being considered; in other words, a fair proportion of the generous gifts for the relief of suffering humanity. He considered their contribution liberal, and should take great pleasure in mentioning it in connection with others.

The Committee retired, apparently pleased with their courteous reception. We happened to be present, and were much gratified with the proceedings.—*Washington Star*.

PHILANTHROPY.—We see by the *National Era* that the coloured Wesleyan churches of Washington have sent to the Norfolk and Portsmouth sufferers, without distinction of colour, through the Mayor of the city, the sum of thirty-four dollars. That functionary complimented the donors highly, stating that, considering the source, the amount was very large.

It does not appear, however, that his Honour alluded to a similar act of benevolence from the same people, which occurred a year or so since. It happened after this wise: The coloured people of Washington met to raise a sum of money to purchase the freedom of a poor slave of their acquaintance, and prevent her being sold into slavery. The authorities of the city broke in upon the meeting, carrying off the whole party, and mulcted each one in a fine of several dollars—amounting in the aggregate to six or seven hundred dollars—for holding a meeting of free blacks contrary to law! And now the chivalry accept a charity of these same outraged people! As there is but a step between the sublime and the ridiculous, so there is only one between the philanthropic and diabolical.—*Norristown Olive Branch*.

PROGRESS OF EMANCIPATION.

A CORRESPONDENT of the *Christian Inquirer*, writing from Cincinnati, says:

"Emancipation is continually taking place on a small scale in this country. Many of the slaves run away, and the facilities for doing so are greatly increased by every new railroad, steamboat, or, we will add, Fugitive Bill, or Kansas or Nebraska act. All the elements work for freedom—wind, water, sun, ice, north star, aurora borealis, lake and ocean. No vigilance can stop the leakage of liberty; no bands, were they of triple brass, can hold the expansibility of free souls. We witnessed, last week, a black son of Mississippi receiving his title to be a man. The conscience of the South, the vulnerable spot in the heel of the Achilles of chivalry, which Gov. McDuffie feared would be sought and attacked by the Northern advocate of the rights of man, is not proof against the hailstorm of appeals and arguments that sweeps down against it with every northern breeze. A very interesting case was recently related to us by the indefatigable Levi Coffin, the Cincinnati Isaac T. Hopper, whose heart thrills with sympathy for suffering humanity, and whose hand is ever ready and prompt to extend relief. William McKnight, of West Tennessee, an aged member of the Presbyterian Church, and in very ill health, came, a short time ago, to this city, with ten slaves, whom he emancipated, at great expense and difficulty, and placed in comfortable circumstances about fifty miles from this city, in Ohio. He met with every discouragement and opposition in doing this noble deed from his friends, neighbours, and from persons who came in his way on his journey to the North; but the noble resolve he had long nursed in his heart, aided by strength from above, bore him through in triumph. The scene was said to be touching in the extreme when he gave the poor coloured people their freedom papers, and told them he was their master no longer. The aged mother of the group invoked on him the blessing of Heaven, and told him that if he would come when old and sick, to where they lived, they would take care of their old master still. Such deeds, and such appreciation of them, are an honour to human nature."

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, OCTOBER 13, 1855.

DONATIONS.

WE take the liberty of reminding the usual donors to the American Anti-Slavery Society, and those who stand pledged for aid of a certain amount to its funds, that the present season is the time when their assistance is most needed. The Treasury is always at the lowest point at about half way between the Annual Meeting and the season of Fairs—that is, in the Autumn. Donations of funds of any amount, and the redemption of pledges made in May, will be peculiarly acceptable at this moment.

Remittances may be made to FRANCIS JACKSON, Treasurer, Boston, or S. H. GAY, Assistant Treasurer, New York.

THE REPUBLICAN PARTY.

THE word Republican is one that has great reason to complain of the treatment it has received in the world. It had a good meaning when it was invented, and we hope may have yet again before it becomes obsolete. But in the interval it hath been so evil-entreated that one could hardly tell what it stood for. We have a Model Republic, so we are told, the glass in which all the nations of the earth should dress themselves, and resemblance to [illegible] We have a Republic in which all men are equal before the Law—in which there is not one rule for the rich and another for the poor—where the rights of each and all are alike protected, and all have a fair chance for the comforts of private and the prizes of public life. But we find, on a little narrower inspection, that (not to mention such a trifle as three or four millions who have no rights and no chances at all) in one-half the country a consistent assertion of the fundamental doctrines of the Republic exposes the offender to summary condemnation and execution; that the laws of the land are in the hands of men who mould them into the deadliest engines of tyranny; that political success is only to be purchased by the most abject concessions to the smallest and dirtiest aristocracy of the world, by whose pleasure Presidents and Governors reign and Judges decree injustice. In view of all these advantages, including the denial of approach to the Republican tribunals in one-half the country, for the ascertaining of questions which it is not worth while to have settled, under the pains and penalties of felony, everybody in the country must avow himself a Republican and glory in the name—heavy cross though it be to an honest Christian. All that can be said in its favour is that it is not quite so degraded and bedraggled as the word Democracy, which will soon be regarded by the world as the synonym of every passion and practice that is selfish, base, lying, low, sneaking, bullying and infamous.

It is therefore in its favour that the new party, which is just now hardening its gristle into bone, has taken no worse name than that of Republican. The attempt by the Free Soilers to pass by the name of "Free Democrats" was a blunder in conduct as well as a contradiction in language. If the word Democrat was used in its original and proper signification, the qualification of Free was simply tautological and absurd. But if it was used in the American sense, the inappropriateness of any such prefixture to a word indicating merely an absolute, unquestioning subserviency to the behests of a handful of slave-masters amounted to a most bitter and melancholy jest. The word Republican has not yet had the brand of infamy burnt down to the very bone of its forehead, so that it may not be effaced by a course of proper treatment continued for a sufficient length of time. We shall watch the conduct of those who have taken it into their keeping and see whether it will come out of their hands in better condition, and with a better chance for the future, than it had when they adopted it. There was never a truer word spoken than that of Mirabeau, that "words are things." The word Democracy has been the master-key that has locked at once the chains of the negro and of the white man. Whether there will be virtue enough in the word Republican to unfasten them, remains to be seen. Remains to be seen! Alas, it does not make any pretension to such a virtue. All that the newest and best form of political Republicanism aims at is, to keep the wolf away from their own doors, to confine him within the wilderness he has already made, and hinder him from breaking into their own fields. His right to his own domain they admit. They brand as fanaticism the zeal which would exterminate the felon

"Which has wasted fields and slaughtered men"

for so many years at his pleasure. We fear they will find that he can overleap any bounds they can set up, as long as they consent to his life anywhere and agree to give back to his bloody jaws the innocents that have fled to them for shelter and protection. Alas, for the Republicanism which admits the right of three hundred thousand men to the absolute lordship of four millions as good as themselves! And which proposes to maintain a covenant giving to this compact aristocracy, such in virtue only of its man-ownership, prerogatives and privileges which make them the inevitable arbiters of their own and their children's destinies!

Still, we rejoice at the advent of the Republican Party. Not so much for what it proposes, or for what it can do, as for what it indicates. As far as the Free State settlers of Kansas are concerned, we hardly know whether they deserve to be rescued from the clutches of the Slave Power. Men who have shown themselves so ready to conciliate the vilest of Southern prejudices and to make a particular class of the inhabitants of the country a peace-offering to it, if they may be allowed to build and plant unmolested, such men deserve not much sympathy in victory or in defeat. And as to the possibility of checking the advance of Slavery, by any Canute-like rebukes of its devouring waves, we doubt much. We have not much hope *from* the Republican Party; but we have much hope *of* it. We believe that the body of men which have come out of all the other parties and formed this new one on a single issue, and that, as far as it goes, an Anti-Slavery one, will not stop where they stand now. We trust the experience of a campaign or two will convince many of them that it is in vain to fight an enemy with whom they are in the closest alliance—and an alliance which is construed to bind themselves while the other party is free to do as he will. By being brought directly face to face with Slavery, multitudes, we hope, will learn to know it better than to believe that it is a disease to be treated in any way except by the knife and the actual cautery—to know that it is only by the excision and separation of the peccant part that their body politic can be restored to perfect health. As a ministry of education and discipline, we hail the birth of the new party. Not that we regard it as the Deliverer that is to come, but as the Messenger which must first come before his face to prepare his way. Their own defeats will instruct them, if they have the capacity of learning left. They have now a majority of Anti-Nebraska men in the House of Representatives. If those men are true and determined, no Slave State can be admitted. But when they see these men yielding, as they will yield, to the threats of Disunion of the Slaveholders, and to the urgency of the Free Territories eager for erection into Sovereignties, if not to the bribes and cajoleries of Executive Power, and the very things done which they exist politically to hinder, will they not learn a lesson from their enemies? Will they not see that Disunion which is so potent coming from the South, will be clothed with tenfold terrors should it show itself from the North? That a Northern Republic, with no slaves to cling to its feet and its skirts, is the only one that can go on from greatness to greatness and be a Republic, indeed? That such is the only vantage-ground from which Slavery itself can be assailed successfully—from which their own rights can be successfully maintained?

It is as a sign, rather than as a fact, that we welcome the coming of the Republican party. It shows that there is some sense of Northern Rights yet left, some glimmerings of the old spirit of liberty not yet died out. It is composed of the very best portions of the old parties. Conscience and Honour and Religion enter into it. We do not believe that these guides, blinded as they have long been by the "blear illusions" and "false presentments" of the Sorceress Slavery, can be forever hoodwinked. They will see that they cannot bury their own personal responsibilities in the graves of their fathers; that no agreement with thieves and adulterers can make compliance and coöperation in their crimes a duty binding on them as men of their word; that not all the blessings of false prophets and lying teachers, in pulpits and professors' chairs, can

"hallow evil deeds or consecrate a crime";

that the only way of escape from a wicked compact is to refuse to be any longer bound by it—not by endeavouring by word-quibblings to keep the promise to the ear and break it to the hope—but by repudiating it openly and manfully and agitating for the inauguration of a new and holier Revolution. Unless they be led up to these heights, all their struggles will be in vain. Divided as the North is on questions of Maine Laws and Foreign Interferences, and the like, they can never be a match for men welded together by the force of a common and absorbing interest like Slavery. Divided, they will be conquered. And divided they will be until they see that the destruction of Slavery, by the withdrawal of their moral and physical support of it, is as paramount an interest to them as the maintenance of Slavery is to the Slaveholders. Perhaps the experience of the new party will teach it the truth of these things. If it do not, it will have done and suffered to little purpose. But, still, we rejoice at the first appearance on the scene of our politics of a party with the single tie of hostility to Slavery—forgetting all other political ideas in the presence of this sovereign one. The issue it raises, though one of inferior and subordinate importance, is enough to test the question whether the North [illegible] the petty tyrants who hate it for what little beauty there is in its daily life, while they cling to it as their only security in their cruelties and crimes. Has the new party the nerve to meet the joined issue? Is it ready to oppose Disunion to Disunion? Is it wise enough to keep its feet from being caught in the crafty meshes of Compromise? We fear, not yet, but we shall soon see.

We had intended adding a word as to the duties of Abolitionists at this conjuncture of affairs. But we must wait for another opportunity.

THE METHODIST CHURCH.

SINCE the secession of the great body of Southern Methodist Conferences in 1844 and the subsequent organization of the Methodist Church *South*, an impression has very generally prevailed that what is usually called the *Northern* Methodist Church is free from any direct connection with slavery; and unscrupulous members of that Church, ministers as well as laymen, have often connived at this error and claimed that the body was really anti-slavery. In fact, however, as we have often had occasion to state, some eight or nine, if not more, of the Annual Conferences embrace territory within the limits of slaveholding States, while the local churches existing in such territory receive slaveholders into their communion with just as little scruple as they did before the separation. During the last two or three years, a movement has been on foot to procure, if possible, at the next General Conference, the adoption of a rule of discipline to prevent the admission of slaveholders in time to come. There has been much discussion of the subject in the Methodist papers, the central organ of the Church, the *Christian Advocate and Journal*, published in this city, taking strong ground against the proposed change, while the journals in the interior have been divided, each reflecting the sentiment prevailing in its own particular circle of readers. The central organ, under the control of that cunning ecclesiastical tactician, the Rev. Dr. Bond, has thrown the whole weight of its zeal and power, as the representative of the wealth and influence of Cotton Methodism in New York, into the scale of the slaveholders. Compelled, of late, by the rising anti-slavery sentiment of the North, to modify its tone and make frequent professions of hostility to slavery as a system, it still denounces as unscriptural and wicked all efforts to make slaveholding a bar to religious communion. If we could believe one-half it says, we should be constrained to admit that the slaveholding members of the Methodist Church are pattern Christians, eminent saints, who only consent to be slaveholders that they may the more effectually exemplify the Golden Rule and thus honour the religion of Christ! Emancipation it pictures sometimes as a thing desirable but impossible, and anon as a very "Pandora's box" of mischief and cruelty. The Methodist ministers in slave States, we are told, are very Apostles for zeal and piety, who are saving the souls of the poor negroes with almost miraculous rapidity; and their glorious work, we are solem

absurd pretence that slavery, "the vilest system that ever saw the sun," can, in some cases, be sanctified and made right by a judicious admixture therewith of piety and benevolence! It is time that this impious jugglery were frowned upon by every sincere friend of the slave. Let the *Religious Herald*, however, press its proposition upon the attention of the Board and its supporters. It will find, in the end, that the scheme so ingeniously contrived between the Board and the missionaries was not designed in good faith to operate against slavery, but as a ruse to stop anti-slavery agitation and allay the scruples of those whose attachment to the missionary enterprise is not such as to make them indifferent to its bearings upon the cause of freedom. The chief managers of the Board during all the struggles of the last twenty years are "full of all deceivableness of unrighteousness," and whoever trusts them will be cheated.

KANSAS MATTERS.

We have as yet but few returns of the election for Delegate to Congress, held, under the authority of the so-called Kansas Legislature, on the 1st inst. As the Free State party generally kept away from the polls, Whitfield, the Atchison candidate, probably received nearly all the votes that were cast. The following extract from a letter to the Cleveland *Leader*, dated at Leavenworth (Kansas), Oct. 2, will show how the election was conducted:

"Yesterday, the 1st of October, was, as you are aware, the day appointed by that bogus and fraudulently elected Legislature for the election of a Representative in Congress from this Territory. You are also informed that the Free State Convention resolved to resist and repudiate the action of that Legislature. Yet the Friends of Freedom pledged themselves to commit no violence, unless compelled to do so in self-defence. They resolved to maintain peace, good order and obedience to all laws properly enacted, as far as lay in their power—yet never to yield. They accordingly stayed away from the polls. The Missourians came over in armed bands. They have carried the election of course, and, encouraged by the apparent non-resistance of the Friends of Liberty, they rushed, in a drunken and riotous frenzy, to the last extreme of barbarity, and capped the climax of their atrocities by murder! Yes, murder of innocent and peaceful citizens—and for what? For asserting and exercising the God-given right of free speech.

"On the day of election this motley crowd of voters, composed of Missourians, recently arrived Virginians, and drunken Indians, were addressed by pro-slavery speakers from the steps of the hotel in this place. They were told that slavery was right for Kansas, and that Whitfield was the true representative of Squatter Sovereignty. They went and voted, almost before the Missouri mud was dry upon their boots. With rifles in their hands, knives in their belts, bottles in their pockets, and whiskey in their bellies, they swaggered around the polls, drinking, swearing and shouting in devilish glee and fiendish exultation over their fancied triumph.

"As the day advanced and night approached, they became more noisy, turbulent and overbearing. They marched through the streets bespattered with mud, swearing, yelling, swinging their hats, and asking 'Where are the d—d Abolitionists?' 'Let's cut the G—d d—d white-livered Yankees' throats!' At that time one of our citizens, Mr. James Furnam, was passing through our streets; as he passed the hotel, one of the Missourians, who wore a white slouched hat, a gray coat, and a pair of greasy corduroy pants tucked into the top of his mud-covered cowhide boots, hailed him, and asked him to come in and vote. Mr. F. declined. The man then asked him to 'come and drink.' He declined that invitation also. One of the Missourians then asked him 'why he did not vote?' Mr. F. said, 'because I do not consider the election legal.' 'He is one of the G—d d—d Free Soil men!' said the crowd. Mr. F. at this time, seeing he had got into bad company, started to go. But he was too late. The crowd gathered around him, and began to cry out 'Hang him!' 'Lynch him!' 'Tar and feather the d—d Yankee!' One of the mob then seized hold of him. Mr. Furnam, being a quick, powerful man, turned round and knocked his assailant down, and fled. They gave chase, but could not overtake him. One of the desperadoes shot at him with a rifle. The ball pierced his hat, but did not hurt him, and striking a house, went through the clapboards and killed a child which was playing on the floor! The mother ran out shrieking, 'murder!' 'help!' The neighbours came to her assistance. The news spread. The Free State men armed themselves. In the meantime, another citizen had been insulted in the street, knocked down and stabbed. This was young Thomas Newman. He died this morning. The marauders began now to be alarmed at their own acts. About a hundred Free State men, well armed, formed in a body and marched towards the hotel; but the Missourians had decamped. The Free State men pursued them to the River, and one of the bloody villains has felt cold lead.

"Our election is appointed for October 9th. The enemy is preparing to attack us in large force on that day. A band of seventy-five from Arkansas are now approaching our Southern border. The officers of the U. S. troops stationed in this place, under the instructions from head-quarters, wink at the villanies of the Missourians, and refuse to interfere or protect life, property and liberty."

We invite attention to a letter, on the first page, from the *National Era*, in which it is alleged that the movement to organize Kansas as a Free State actually has the sanction of Senator Douglas, who hopes by this means to relieve himself of the odium which he has incurred by the repeal of the Missouri Compromise, and make himself President! We have no room for comment.

THE KINNEY EXPEDITION.

That the object of Kinney and his followers in establishing a Colony in Central America is to organize a slave State for ultimate annexation to this Union, we have never doubted. The following letter confirms our suspicions:

Correspondence of The N. Y. Tribune.

NEW-ORLEANS, Sept. 30, 1855.

This city is not only the headquarters of yellow fever and cholera epidemics, but we yearly have a filibustering epidemic which prevails to some extent among loafers and do-nothings. An effort is now being made to enlist recruits for Colonels Kinney and Walker, and has met with much better success than the projectors could have reasonably expected.

A large number have volunteered to go to the new Republic, and will take with them implements of *warfare* and *agriculture*. Several wealthy planters have subscribed a large amount of funds, and others have agreed to go down as soon as things are more settled, and take with them their slaves. This project of Col. Kinney to make a few more slave States meets with a hearty response in this section of the country, and the Colonel will have all the funds he may want.

I learn from the very best authority that there is now a fund guaranteed to Col. Kinney for the successful promotion of his enterprise, amounting to over *five million dollars*. The parties who have matters in hand are determined there shall be no child's play. The time has now arrived for the South to make active preparations for self-protection and take care of herself. Money and men will *not* be wanting to guarantee success. Many who have enlisted have agreed to take their families with them. As to the manner and means of transportation, it is at present kept a profound secret, but will be done in such a way as to avoid publicity. I shall keep you advised from time to time of the progress of affairs, as you cannot expect any news from our city papers. You are well aware that during the recent Quitman Expedition *The Picayune* denied that there was any movement of the kind on foot; yet every man, woman and child knew of what was going on, and that a large number of men had left for the camp of the fillibusters.

We suspect that this Central American Colony is to be made the base of a fresh expedition against Cuba.

Rev. Mr. Patton preached to a full house and interested audience a powerful sermon in reference to the outrageous proceedings of Judge Kane, in the case of Passmore Williamson. Old Jeffreys, in the height of his insolence, at the bloody Monmouth Assizes, is not so despicable as this cringing Kane, who strains the law out of all reason to vent his spite upon a man who loved freedom more than the smiles of power.—*Hartford Courant, Monday.*

The *Courant* man doubtless heard the "sermon," and the above may be presumed to be the cream of it. When the pulpit belches forth slander and billingsgate instead of the Gospel, no wonder that the churches languish. When it preaches the newspapers, and the worst of them, instead of the Bible, no wonder that Satan grins satisfaction, and angels weep. But thanks be to God, all pulpits are not so perverted. —*Journal of Commerce.*

"The churches languish," do they? Then we say, exultingly, "Thanks be to God!" for, as they decline, Christianity rises and the hopes of enslaved millions may well grow brighter and stronger. But as there is not one pulpit in five hundred, even at the North, that ever ventures to denounce slavery and the judicial tyranny by which it is supported, we don't see how the general declension of religion, of which we hear so much complaint, can be traced to the cause assigned therefor by the *Journal of Commerce*. It is evident that the logic of that paper is, like its religion, from Bedlam, and both are certainly worthy of their source. The fact is, that the churches which bear an earnest and hearty testimony against slavery are not, generally, in a "languishing" condition as compared with those of the other sort. It is the Hunker churches, on the contrary, whose walls are deserted, and on whose altars the fire burns so feebly. The pulpits which "belch forth" the gospel according to Kane and our pious Wall street neighbour are the ones in which ordained dulness discourses to half-filled pews, and in whose shade pure religion withers and dies.

The Philadelphia Bazaar.—The season for storing nuts and apples is at hand. Will our young friends gather an extra quantity—enough for themselves, and some to spare for the Philadelphia Anti-Slavery Fair, where every good thing brings a good price, and, we hope, helps on the good time coming! Greenery and variegated leaves and handsome grasses also are very desirable.

By order of the Committee.

The *Herald of Freedom*, a weekly journal, started some time since in Cincinnati, was, we are sorry to say, discontinued with the issue for Sept. 22. Its editor and publisher was Peter H. Clark, a coloured man, whose brief editorial career evinced no small degree of earnestness and ability. His object in starting a paper was to enlighten and elevate the coloured people at the West, and to furnish, at the same time, a local anti-slavery organ. In his last number, the editor thus boldly testifies against the vices which prevail among a portion of the coloured people of Cincinnati:

"The fell spirit of gambling is running riot among a certain class of our population. The gambling saloons are filled day and night with eager crowds, and the subdued shuffle of the card pack, or the loud click of the billiard ball, seems to fascinate the infatuated creatures beyond all power of reason. Old men, whose hair is whitening, and whose grandchildren are growing into manhood, and the new-wed groom, with his bride's first fresh kiss yet warm on his lips—all, all seem bending to its accursed influence. A moral desert is being made in our midst; our youth are being corrupted, ruined past all recovery; and yet those whose position as heads of families imposes on them the responsibility of protecting society against these inroads of vice, seem indisposed to act in the matter; temporizing, meeting the drunken gambling roué with a smile, instead of discountenancing him as they should.

"The principal actors in these scenes are not all of them of our own population, but transient characters—fellows who imitate the lowest classes of the whites in their gaming, drunkenness, and bestial obscenity. These come among us for a few months, each year, and, aided by our native stock, contaminate our youth, and disgrace our people by their riotous revellings and disgusting debaucheries, and then away to their more congenial southern homes, where the hot sun seems to breed vices as plentifully as it does maggots.

"In every quarter of our city may be found billiard saloons, or sham confectionary establishments, where games of chance are played, and intoxicating drinks are sold. On every corner, tempting the unwary, stands the lottery vender, with tickets at a dime, so that the infant, even, may be induced to purchase. And many of our boys and young men who have not yet learned to believe gambling genteel, and sottishness respectable, may be found in these saloons, taking their first lesson, whilst blear-eyed, bloated drunkards stand by, and urge a glass of brandy to steady the nerves, or unprincipled gamesters recommend double stakes as sure to bring luck. These are the lessons taught in the school of the street, in which the parents of so many children allow them to roam, and imbibe instruction."

A good newspaper would certainly be a potent agent in resisting this tide of immorality, and the excellent counsel which follows the above exposure makes us regret the more earnestly the discontinuance of the *Herald of Freedom*.

Massachusetts.—There are no less than four candidates for Governor at the next election, viz.: Hon. Julius Rockwell, Republican; Hon. M. D. Beach, Rum and Slavery Democrat; Hon. Henry J. Gardner (present incumbent), Know-Nothing; Hon. Samuel H. Walley, Rum and Hunker Whig. For the first time in the history of the State a plurality of the votes will elect. From all that we can learn, we think the Republican candidate has the best chance, but we may be mistaken. Gov. Gardner's conduct in consenting to be the candidate of another party after seeking the Republican nomination is only another proof of his untrustworthiness and dishonesty. We can't believe he has the slightest chance of being elected. A majority of the Whigs, it is believed, will support Rockwell. The following letter from that eminent octogenarian, the Hon. Josiah Quincy, appears in the Boston journals:

William Brigham, Esq.—*Sir:* Your letter, written in behalf of a Committee of the Republican party, inviting me to be present at a meeting, to be called "for the purpose of ratifying the nominations made at the Worcester Convention," and to express my views upon the address and resolutions adopted by it, I have duly received.

In reply, I respectfully state that, at a period of life approximating the age of *eighty-four*, I regard it as my duty to refrain from any act which may in popular opinion identify me with any of the parties which now divide the Commonwealth.

I deem it, however, proper, on this occasion, to say that I shall regard with intense interest, and earnestly pray for the success of any party whose *sole object shall be* to limit the power of the principle which gives supremacy to slavery in the Constitution of the United States; and thereby put an end to the overbearing insolence and iniquitous outrages which have resulted from that principle. To form such a party I regard as the paramount political duty of the citizens of this and every other free State.

I am, sir, with great respect,
Your obedient servant, Josiah Quincy.

Quincy, 4th Oct., 1855.

The *Portland Inquirer*, after an existence of nearly seventeen years, has been united with the *Temperance Journal*, which will hereafter be devoted as well to Freedom as to Temperance. This change became necessary in consequence of the severe and protracted illness of Rev. Austin Willey, who, for upwards of sixteen years, has conducted the *Inquirer* with signal ability, industry and independence. He has never been an Abolitionist of what is called the Garrisonian school, and we believe that in the Separation of 1839–40 he was, to some extent, if not fully, in sympathy with New Organization; but, within the last few years, his treatment of the members and friends of the American Anti-Slavery Society has been cordial and friendly. We do not remember that he has ever countenanced the mad-dog cry of "infidel," whereby false-hearted men have attempted to blast the reputation of the supporters of that Society, while we certainly know that he has done much to expose the rottenness and hypocrisy of the pro-slavery church, and especially to counteract the insidious influence of that Atheistic sheet, the *Christian (!) Mirror*. We sincerely regret the necessity which impels him to leave the post he has so worthily filled, and earnestly hope that in rest and retirement he may find renewed health and vigour. Of the paper which is to supersede the *Inquirer* we may speak hereafter.

New Work in Favour of Slavery.—The *New York Times* hears "from pretty good authority" that the Honourable Miss Murray, the distinguished English lady who has been travelling in the United States some months past, is preparing a book of observations and criticism upon our people and institutions; and that she intends *to vindicate the institution of slavery from the alleged misrepresentations of Uncle Tom's Cabin*. Unless the *Times* has been misinformed, Miss Murray has come to the conclusion, as the result of her personal observation, that the social institutions of the Southern States are decidedly in advance of those of any other portion of this country; that a higher degree of culture and refinement is to be found there than elsewhere in the Union; that slavery is a blessing rather than a curse to the negroes themselves, and that the pictures of its cruelties and atrocities, given by Mrs. Stowe, in her celebrated novel, are either very gross exaggerations or so exceptional as not at all to be taken into the account when forming a judgment of the institution itself.

We shall await the appearance of this work with the anxiety which this announcement is fitted to inspire! Only think! a *woman* volunteering to defend a system which exposes millions of her sex to all the degrading pollutions of unbridled lust!

Rev. Albert Barnes, D.D., of Philadelphia, having been invited to deliver an Anti-Slavery Lecture in Boston, sent the following reply:

PHILADELPHIA, Sept. 24, 1855.

Dear Sir: I received your favour of the 12th inst., inviting me to deliver one of the Lectures on Slavery in Boston, during the ensuing winter. I feel myself greatly honoured by the invitation, and desire to express to you, and the gentlemen associated with you, my most grateful acknowledgments. Nothing could give me greater pleasure than to comply with your request; and it gives me great pain and regret that I am not able to do so. My heart is more and more opposed to slavery, and more and more desirous of resisting its aggressions and evils in the land. But the state of my eyes is such, having been so afflicted for nearly four years, as to forbid their use in reading and writing almost entirely, and especially to prevent my using them in the evening, that I could not hope to be able to prepare such a Lecture as I could wish to, and as the occasion demands, and I am compelled most reluctantly to decline your invitation.

I am able only partially to perform my pastoral duties, and those wholly without writing. I am, very respectfully and gratefully, yours, Albert Barnes.

Dr. Stone.

Impeachment of Judge Kane.—The proposition made by us, some time since, for a simultaneous effort to get up a MAMMOTH PETITION for the impeachment of Judge Kane has not been responded to as we hoped it would be. On the first page, however, will be found extracts from several of our exchanges, showing that the subject has not been entirely forgotten or overlooked by the press. We presume that, even if no special or concerted effort is made, there will be a considerable number of petitioners for the impeachment; but if the thing is worth doing at all, would it not be better to do it thoroughly? One memorial, with a million signatures, gathered from all the free States, would certainly have more weight than a hundred petitions, signed by a few persons and presented without concert. We ought to have, not a scattering fire, but a grand bombardment, carrying dismay into the camp of the slaveholders and their mercenary allies.

Our Philadelphia Correspondence.

THE WHEELER CASE AGAIN IN JUDGE KANE'S COURT.

PHILADELPHIA, 10th mo. 9th, 1855.

The case of Passmore Williamson is again in Court, and, indeed, in Judge Kane's Court. It is brought up by a petition from Jane Johnson, in which she asserts that she was not taken from the custody of John H. Wheeler by Passmore Williamson or any other person, but that she left his company and custody of her own free will and accord, and that neither then nor since has Passmore Williamson had any control over her. She avers, moreover, that the writ of habeas corpus in the case was sued out without her privity, knowledge or consent, and against her will. The petition was introduced by Jos. B. Townsend and John M. Read, Esqs., and, on the motion to receive it, the Judge expressed his willingness to hear an argument as to whether the petitioner had any *status* in Court.

Mr. Townsend, in opening the case, took the position that, in a writ of habeas corpus, it must appear that the party restrained of liberty desires or consents to the application; and that in case this is not manifest, it is the duty of the Judge to inquire, and, in the absence of such wish or consent, to refuse the application. He contended, moreover, that the writ of habeas corpus could not be used to determine a right of property. In support of these propositions, he cited a number of cases from the English and American Courts. In support of the last position, he referred to decisions in our Southern Courts.

Mr. Read followed in an argument sustaining the same points. He maintained, as a general principle, that the writ of habeas corpus must always be *issued by or on behalf of the party whose liberty is restrained*. He showed that in case of a lunatic the writ was dismissed because he had made no application, and the parties suing it out could not show that he was prevented by coercion from doing so. He cited authorities to show that a master cannot regain control over his apprentice by the use of this writ, unless it be proved that the apprentice is held against his will.

The Court adjourned at an early stage in Mr. Read's argument. It will be resumed to-day.

It must be understood that these proceedings are not instituted by Mr. Williamson or his counsel. As Mr. Townsend said in his plea, they are quite independent of Mr. Williamson, and his family. It seems to be a volunteer movement on the part of Mr. Read and Mr. Townsend, and Passmore Williamson is apparently as much in the dark about it as the rest of us. He cannot appeal to Judge Kane for a reversal of his decision, and, by appearing in Court, acknowledge that his conduct in the whole case was a normal judicial proceeding, and not a high-handed extra-judicial outrage. Some are inclined to think that Judge Kane and his friends are at the bottom of the movement, and that it is designed to afford him a trap-door of escape from the position in which he now stands. I fear that such is not the case. I once had faith in the possibility of Judge Kane seeing and acknowledging his errors, but that faith has dwindled into nothingness. It is too late. If Judas had kept the thirty pieces for two months, I don't believe he would have restored them at all. Did you ever see Judge Kane? He puts to flight all idea of trusting to physiognomy. I have heretofore trusted myself without much fear to men in whose countenances I could not read the rascal, not bearing in mind what a goodly outside falsehood hath! I think I shall be more careful in future.

I had the pleasure of taking Passmore Williamson by the hand yesterday. It strengthens one to visit him and see with what unruffled cheerfulness he bears the persecutions which are heaped upon him. It would be a misnomer to call the feeling which animates him resignation. He does not seem to feel that it is a great sacrifice which he makes for us and the right. He expresses no impatience at his confinement, and subordinates the wish which he must feel to be free to the desire that the principles upon which our boasted liberties rest may be thoroughly examined and we learn upon what tenure our rights are held.

If anything new is developed in Court to-day, I shall let you know, in a postscript. C.

DEATH OF DR. SHEW.

Dr. Joel Shew, the well-known Hydropathic physician, died, at his residence, at Oyster Bay, L. I., on Monday last. Dropsy, arising from an enlarged liver, was the immediate cause of his death. But he had, about a year since, a very severe attack of inflammation of the lungs, which, as well as this recent illness, which has terminated his useful life, he attributed to disease contracted many years ago in the careless inhalation of some chemicals in the preparation of Daguerreotype plates. Others have suggested that his constitution may have become enfeebled by a very strict adherence to the practice of vegetarianism, of which system he was the most consistent and conscientious advocate we have ever personally known.

But whatever may have been the immediate or remote cause of his death, his life has certainly been a very vigorous one, and he is cut off now in a mid-career of usefulness and honour. He was the first practitioner of the Water-Cure in this country, and has written more, and thus diffused more information upon that subject, and has practised it as extensively, if not more so than any other man among us. Whatever may be thought of hydropathy as a curative system, it will hardly be denied that its advocates have done a vast amount of good in extending a knowledge of the human system, and the causes of diseases, and in inculcating the virtues of purity, temperance and simplicity of habits, as the best means for the preservation of health. Dr. Shew stands at the head of these Reformers of daily life.

His principles he inculcated most forcibly by his own practice, and commended them to all with whom he came in contact by the directness, the enthusiasm and the simplicity of his character. His patients could hardly fail of implicit faith in him, and be healed, perhaps, by that, whether the Water-Cure did them any good or not. His own faith in his system was unbounded, and amounted almost to religious enthusiasm. He was a fit apostle of so pure an element, for he was as truthful as if he drank only from the well where truth is hidden; and the simplicity and honesty of his character were as fresh and clear as a never-failing spring. His judgment could always be relied upon, because he was too honest ever to jump at conclusions, and because his convictions ever waited upon his experience.

He lived to see the Water-Cure becoming, in some measure, a popular system, and to hear many of its claims acknowledged. It has already its charlatans. By and bye the real good that is in it will become distinguished from the assumptions which such advocates make, and then Dr. Shew will be more widely known and honoured as the father, in this country, of a system which has already proved to be, and will be still more, a blessing to the human race. In the meantime, those who knew him well must be content to know that among themselves he will be affectionately remembered as a physician of singular sagacity, and a man of remarkable purity and beauty of character.

The Republicans of this city held a meeting at the Tabernacle, on Tuesday evening, to ratify the nominations of the Syracuse Convention. It was largely attended and by far the most enthusiastic political assemblage held in the city during the present canvass. Hon. Henry Wilson, the Massachusetts Senator, who was warmly greeted, made a very effective speech. We were sorry, however, to hear him repeat the stale professions of supreme devotion to the Union wherewith pro-slavery Whigs and Democrats are wont to garnish their speeches. Gen. Nye (lately a Soft Democrat) made a very pointed and amusing speech, and Judge Culver, being loudly called for, added a few pertinent remarks.

We may as well say in this connection that, in our judgment, the Republican State ticket in this State is pretty sure to be elected. As to the Legislature, we cannot pretend to foresee what is likely to be its political complexion.

The Hon. Charles Sumner has our thanks for sending us under his frank *The Congressional Globe*, Vols. XXX. and XXXI., embracing in full the proceedings and debates of the Second Session of the Thirty-third Congress, with various public documents pertaining thereto, and the laws enacted thereby. They will be exceedingly useful to us for reference.

Littell's Living Age, No. 594, opens with an interesting article, "The Mystery of the Beasts," from the *Dublin University Magazine*, and contains, besides, "The Wife's Story," from *Household Words*; Part X. of "Zaidee"; "The Merchant," from *Chambers's Journal*, and various short articles and poems. New York: 343 Broadway.

Coloured Pro-Slavery Church.—The editor of the *Herald of Freedom* (Cincinnati), a coloured man, in giving an account of a week spent in the country as a lecturer, tells the following story of his reception at Piqua, Miami Co., Ohio:

"Our meeting here met with a serious drawback. The only coloured church in the place had been selected as the place for the meeting, and notices issued accordingly. But a few hours before the meeting, one of the Trustees, a certain Dr. Howard (whether he took his degree in the cook-house of a canal boat, we can't say), went to the house, tore down the notice of the meeting, locked the door, and declared 'no d—d Abolitionist should lecture in that church.'

"In this course he was sustained by the other resident Trustee, Ellis Ruse, formerly of our city, and from whom we expected better things.

"Border Hall, the largest in the city, was filled with scaffolding erected for plastering it. The City Hall was occupied by another lecturer. In this extremity, the Sons of Temperance, white, opened their hall to us. We spoke twice and with tolerable success in this place."

The Panorama of Life and Literature, No. IV. (for October), presents the following table of contents: The Masque of Life; The Barefoot Boy; Cardinal Wolsey; Sister Anne (concluded); Wood Hymn; A Dash Down a Siberian River; Zaidee, a Romance, Parts 7 and 8; The Descendants of Mary Stuart; Kate's Choice; The Monarchs of the Main; Types and Figures of the Bible; Brides for Sale; The Queen's Visit to the Emperor (at full length, from *The Times*); also several poems and short articles. This work is a monthly, each number containing 144 pp. (double column octavo) on good type and paper. Terms, only $3 per annum, for which, if paid at the Boston Office, the work will be sent free of postage. In what other shape, for such a price, is it possible to obtain the very marrow of English periodical literature? Boston: Littell, Son & Co.

Mr. Sumner's Lecture in England.—The Lecture delivered in this city, in May last, by the Hon. Charles Sumner, upon "The Necessity, Practicability and Dignity of the Anti-Slavery Enterprise," has, we are glad to learn, been re-published, in pamphlet form, in London. It is not often that an American Senator appears before the people of Great Britain as a champion of anti-slavery principles, and we hope this eloquent and timely production, which is certainly creditable to American literature as well as to American philanthropy, may be widely disseminated in that country.

Summary.

Gerrit Smith has presented a handsome Library to the Lake Ontario Schooner which bears his name.

A Lady Sculptor.—On Wednesday, Miss Lander, of Salem, Mass., who is said to have gained an enviable reputation as a sculptor, sailed from New York, in the U. S. mail steamship Baltic, *en route* for Italy, in order to perfect her style.

Emancipation of Slaves.—Sixteen negroes arrived in this city, by the Petersburg cars, yesterday evening, on their way to Ohio. They have been emancipated by their owner, Mr. Arthur Allen, of North Carolina, and intend taking up their residences in the "Buckeye State."—*South Side (Va.) Democrat, Sept.* 28.

On the day that the Republican Convention met in Syracuse, nine fugitive slaves, five men, two women and two girls—as fine a lot as ever ran from "the land of the Free" to the Queen's dominions—were forwarded from that city to Canada. Four came from Norfolk, frightened away by the fever, and three or four from Washington.

Thirty-two Anti-Slavery Authors.—Last June, the American Reform Tract and Book Society offered a premium of $100 for the best Anti-Slavery Sunday School Book. Thirty-two manuscripts have been sent in by competitors for the premium. This shows a good deal of literary activity, as well as anti-slavery zeal. The result of the Committee's examination will be announced in about three weeks.—*Cin. Christian Herald.*

They tell this story of Gov. Wise: "At one of these meetings in Western Virginia, two of 'Samuel's' fastest young men had been more than usually noisy and insolent toward the speaker, and their interruptions were plainly intended to annoy and insult him. Wise paused in his speech, and, turning to these 'bloods,' pointed his long, skinny finger, a la Randolph, at the offenders, and said: 'Young men! I am to be your next Governor; you will probably be in the penitentiary, and you may depend upon it you will have to *serve out your time.*' He wasn't interrupted again in that quarter."

The fidelity of the negroes is spoken of as not the least noticeable feature in the history of the yellow fever at Norfolk. It is difficult, nearly impossible, to separate servants and mistresses. Forbidden to enter the sick chamber, the blacks will creep into concealed places, hide beneath the beds, crouch in corners, employ every artifice, to remain in attendance upon the mistress. Left to themselves, the negroes are abject, refuse to take remedies, and die rapidly. Their last wish often is that *they may be buried with their mistress.*

Missouri.—That portion of Missouri which borders on Kansas contains, as nearly as can now be ascertained, a population of fifty thousand slaves, and their estimated value, at prices prevailing here, is about twenty-five millions of dollars; it will be seen that one half of the entire slave population of Missouri is located in the eighteen counties bordering on Kansas, the greater portion of which is separated from that territory by no natural boundary, and is within a day's ride of the line.

Down South, somebody has tried to make them believe that Greeley is a Know-Nothing. The *South Alabamian* publishes Greeley's reply. It is like enough to be genuine:

"New York, Friday, Aug. 17, 1855.

"Sir: I never was consciously within a mile of a Know-Nothing lodge and never could have been induced to join one on any account. By placing your feet against the author of the silly report noticed in your letter, you will be certain to kick a great liar. Yours, Horace Greeley.

"A. F. Posey, Esq."

A Poisoner Sentenced.—The negress Clarissa, who was recently tried and sentenced to death at Yorkville, S. C., for poisoning Col. Wilson's child, has confessed the poisoning of two children of Mr. McCully, one of Mr. Marshall and one of Mr. Berry. She also owns that she prepared poison three several times for her late mistress, Mrs. Wilson, and she also states that an old lady in Columbia, South Carolina, is kept in bed by poison, administered by her servant, who is furnished with the material by a regular poisoner in that city.

Return of Fugitive Slaves.—A few days ago three runaway slaves were arrested near Morgantown, Va. Two of them belonged to John P. Porter, and the other to George McDaniel, of Bath County, Va. They say they have been to Indiana, found they could get no work, found the coloured population in the vicinity which they visited in a state of nudity and starvation, and they were straggling back in search of something to maintain themselves; got back to Pennsylvania, wandering about almost in despair, and finally returned to Virginia, after an absence of about two months.

The Baby Show.—The Board of Aldermen have refused to grant a license for this disgusting exhibition. For so doing, they will have the warmest thanks of every man in the community not low and brutal in his instincts, and of every woman not coarse and vulgar in her nature. The statute provides that if any owner of any house or room shall allow any such exhibition without license, he shall forfeit and pay the sum of fifty dollars; and every person acting or performing in any such unlicensed exhibition shall forfeit and pay as a fine for every such offence the sum of two hundred dollars.—*Providence Journal.*

An Abolitionist among us.—Leonard Hipp was examined yesterday, at the First District Court, on a charge preferred against him by John Ernon, who affirmed that the accused has frequently, within the last six or eight months, held conversation with his slaves and other slaves in his employ, in which he used language tending to produce discontent, excitement and insubordination among them; in consequence of which, affiant has since found that the slaves alluded to have become insolent and disrespectful in their conduct towards him. After a careful examination of the above charges, the accused was sent before the First District Court for trial. No bail was admitted in his case.—*N. O. Courier, Sept.* 25.

A Nebraska Election.—Purple, who is "the gentleman from Burt County," just at this time, gives the following account of the mode of electing members of the Legislature in Nebraska. He says: "Cummings, the Secretary, said to me, one morning, 'Purple, we want a member from Burt county.' So I harnessed up and took nine fellows with me, and we started for the woods, and when we thought we had got about far enough for Burt county, unpacked our ballot-box and held an election, canvassed the vote, and it was astonishing to observe how great was the unanimity at the first election ever held in Burt county. Purple *had every vote!* So Purple was declared duly elected, and here I am!"

During the session of the Episcopal Convention held last year, considerable discussion was called forth by the proposition to admit the representative of St. Philip's Church of this City to a seat in the Convention. The opposition to the proposition was occasioned by the fact that the Church is composed of coloured people. The motion finally prevailed. Yesterday, there having been no certificate presented from St. Philip's Church up to the time when the calling of the roll was finished, the Secretary called for the representative of St. Philip's Church, if he was present, to bring forward his certificate. The act shows a still further generous feeling existing on the part of the Convention upon the subject.—*Tribune, Sept. 27th.*

The Little Abolitionist.—"Mother," said Willy, "did not Cain kill his brother?" "Yes, my child, Cain was a very wicked man, and killed his brother Abel, who was a very good man." "Well, I know, mother, by Judge Kane's action that old bloody Cain was his grandfather." "Why, Willy! How you talk! Judge Kane never killed his brother." "Well, I don't care; he did just as bad; he shut a good man up in prison just because he would not help to send some folks where they would be whipped to death or killed by dogs." "Willy! Willy! stop talking. Why! you're a little Abolitionist."—Margaret.—*Boston Telegraph.*

Mr. Henry A. Wise, Governor elect of Virginia, says this in a letter written for the Alabama market:

"I stand on the shore of my 'Ocean House,' and meet Alabama, coming greeting, with arms and bosom open, with expanding heart and dilating nostrils."

We don't believe a word of all this. We are sure Alabama is slandered. We regard her as decent and modest. But, if she did rush toward Governor Wise in the manner he mentions, with arms open and bosom bare, and expanding chest and dilating nostrils, the old gentleman should have enough kind consideration for her character to say nothing about it.

The Governor elect does not tell us how he received this very forward female, but he evidently intends that we shall infer that he received her in a corresponding mood. The naughty old fellow.—*Louisville Journal.*

Suicide.—Wm. McConnell, a dancing master, committed suicide, near Paris, Ky., on Monday last, under the following circumstances: In the morning he ordered a slave, belonging to his mother, to grease his buggy. On his way to Winchester, one of the wheels came off, the tap having been left off by the slave. On his return he undertook to chastise the slave and, as he afterwards said, was resisted by him. He then went into the house, brought out a revolver and shot the slave, killing him instantly. His wife first observed him throwing down the pistol and raising the slave up, and she picked up the pistol and ran into the house with it. He followed her into the house, recovered the pistol, returned to where the body of the slave was, and shot himself through the head, surviving the act only a few hours.

Stampede.—A regular stampede of negroes was made from this neighbourhood on Saturday night last. They were ten in number. They took with them three horses and a double carriage belonging to Ed. Ringgold's estate, and a carriage belonging to John Greenwood. They were all valuable negroes, and it is hoped will be recovered; up to the present time, however, nothing has been heard of them.—*Charlestown, (Md.) News, Sept.* 20.

Good! We hope these tourists, who started in such fine style, have had a pleasant journey North; and though it is rather late in the season for Saratoga, which presents such attractions to other Southern gentlemen who visit it a little earlier, to be very inviting to them, we trust they have, ere this, found equally agreeable entertainment a little farther North; and, as they are pronounced "valuable," they have doubtless received an invitation to take up a permanent residence among their new friends, and accepted the invitation.

Dr. Talbot, of Boston, in a narrative of his ascent of Mont Blanc, gives the following opinion respecting the use of alcholic stimulants:

"With so little experience in mountain-climbing, I must say that I have always been better able to bear the fatigue, with less ill effects afterward, by refraining entirely from the use of *stimulants* during the time of the exertion; and I must strongly urge any who intend making a long and severe journey, particularly among mountains and mountain scenery, to leave the brandy-flask and wine-bottle at home, and, as far as possible, induce their guides or companions to do the same. However much they may indulge at other times, they ought on these occasions at least to have a clear head and steady hand. I regret to say, that from the testimony of all the guides whom I questioned on the subject, and from the accounts which have been published, a large number of those who have reached the summit of Mont Blanc, and a still greater number who have failed in the attempt, have had all the prostration of intoxication added to that of fatigue."

Horrid Murder of a Man and his Wife by Slaves.—A correspondent of the New Orleans *Picayune*, writing from Bayou Sara, Sept. 24th, says:

"I have just heard of one of the most outrageous acts ever perpetrated by human hands. A man and his wife were murdered on Point Coupee, and a lad about sixteen years of age, left knocked in the head and thrown overboard from a flat boat. The young man was not killed, but swam to the shore, and reported the circumstances, and identifies some negroes belonging to a planter by the name of Sneed as the guilty persons. The slaves had either run away or been sent away to avoid punishment, but the citizens in the vicinity required Mr. Sneed to produce them, or he would be held responsible for the murder. Whereupon he and two gentlemen started to the parish of Concordia, where he said the negroes were to be found. They have not returned yet. The empty boat is at Bayou Sara, where it was taken up. The bodies were found floating in the river a short distance below, and were taken out of the water and deposited in the graveyard near that place. The female was found to be *enciente*. The weapon used for this butchery was a coupling pin of a waggon. The lad is doing well."

Suicide by a Boy.—The Manasha (Wis.) *Advocate* of the 13th ult., gives the following account of the commission of suicide by a boy only 12 or 15 years of age:

"Young Kelsey imagined himself to be whipped and abused too much by the village boys, and on Monday evening he told his mother he would stand it no longer; that he would hang himself. No attention was paid to the threat, and on Thursday morning he was whipped by his mother for some trivial offence, after which she sent him to the woods to procure some good switches, to be hereafter used on him for bad behaviour. He was accompanied by a younger brother. After going into the woods a short distance, he sent the brother back home, for a rope in order, as he said, to bring a large bundle. On his brother's return, young Kelsey was stiff in death. In the absence of his brother, he placed some blocks on the ground, placed one of his suspenders round his neck, and tied one end to the limb of a tree, kicked the blocks away, and hung in that position until dead. This is, indeed, a sad affair—for one so young to take his life by his own hands. Those who have seen the corpse say that even in death his countenance exhibits the picture of determination and courage."

Outrage on the Missouri.—The following particulars are furnished by a young man recently from Kansas, the son of a New York merchant. It is of a piece with the brutalities perpetrated at Parkville, in Missouri, and with the election atrocities in Kansas:

"On board the steamboat Polar Star, coming from Kansas Territory, on the Missouri river, to St. Louis, an elderly gentleman, apparently a minister of the gospel, came on board at Kansas City, on his return home. He was attacked by a Missourian, and horribly beaten with a chair over his head and face. Covered with blood, and scarcely able to stand, he was compelled to leave the boat, and was placed on shore in the woods! Not being used to see an old man ill-treated, I attempted to separate the parties, but was pulled back and prevented. There were about 150 persons on board, and the general cry was to 'Kill the d—d Abolition nigger-stealer!' 'Kill the doughfaced son of a b—h!' The persons, chief and assistant, who maltreated the old man, were looked upon as heroes. They wanted, likewise, to throw me overboard, and I believe would have put their threat into execution but for my six-barrel revolver. The opinion of several on board was that the old gentleman will not survive his injuries. If I am not mistaken, his name is Clark. I make this communication in order that his friends may know what has become of him."

Ill-mannered Clergymen.—Old Governor Mattocks, of Vermont, speaking of the bad effects upon clergymen of always treating them like pets and making them the objects of special attention, once remarked that they had "a lien upon all the cooked victuals in the State," and that they often violated all sense of propriety by acting as if they were entitled to courtesies and concessions due to no other class of men. We were reminded of this in reading the following extract of a letter from Utica to the *Christian Ambassador*, written soon after the close of the late meeting in that place of the American Board of Commissioners for Foreign Missions, whose members, together with the hosts of clergymen in attendance, were, as usual, quartered upon the hospitality of the citizens of the city.

"The 'world's people

Miscellaneous Department.

THE MATHERS.

From Duyckinck's "Cyclopædia of American Literature," about to be published.

COTTON MATHER had the fortune or misfortune to be born into the world to sustain a great reputation. The Mather family had struck its roots deep in the New England polity. Richard Mather, the grandfather, came to America an emigrant non-conformist divine, in 1636, and immediately took an important ecclesiastical position as pastor in Dorchester. His son, Increase Mather, born at that town in 1639, developed the learning of the name. He was a graduate of Harvard, of which institution he became President in 1685, in his forty-sixth year, when he had fully established himself in church and state as the preacher of the North Church in Boston, and the opponent of the government of Charles II., in support of the colonial charter. He was employed in England on public affairs during the difficult period of the Revolution of 1688, bringing back with him a new royal charter, under which he had the privilege of nominating his friend, Sir William Phips, as Governor to the King. In that age, when learned men gave greater dignity to their names in sonorous Latin, he was called Crescentius Matherus,* and his studies entitled him to the honour, for he passed two-thirds of the day amongst his books, and left behind him eighty-five publications, a considerable number, which was to be very far outdistanced by his bookish son. These productions of Increase Mather are chiefly sermons in the theological style of the day. His *Cases of Conscience concerning Witchcraft*, published in 1693, bears an historical value. The last work of Increase Mather was his Agathangelus, a preface to his son Cotton's Cœlestinus.† It has this touching address or "Attestation," which does honour to the father and the mother.

"The landscape of heaven here exhibited is drawn by one who, for two-and-forty years, has, as a son with a father, served with me in the gospel. It will be much if these forty-two periods do not finish our peregrinations together through the wilderness. For my own part I am every hour looking and longing for the pleasant land, where I am sure I shall not find things as I do here this day. And having been somewhat comforted and strengthened by the prospect, which is here, as from the top of Mount Pisgah, taken of it, and entirely satisfied in it, I commend it as one of my last legacies to the people of God, which has things come and coming upon it, which blessed are they that are escaped from."

Increase Mather married a daughter of John Cotton, of eminent rank in the old New England divinity who gave the Christian name to his son.

Where two great names their sanctuary take,
And in a third combined a greater make.

He died in his eighty-fifth year, in 1723, and in the sixty-sixth of his ministry. Theology was long-lived in ancient New England.‡ His life was written by his illustrious son with great spirit and unction.§

Cotton Mather was born in Boston, February 12, 1663. He was well trained for Harvard by the venerable schoolmaster, Ezekiel Cheever,‖ and was a precocious student; for at twelve years of age he had read Cicero, Terence, Ovid and Virgil, the Greek Testament, and entered upon Socrates, Homer and the Hebrew Grammar. To adopt the old reading of Shakespeare:

From his cradle
He was a scholar, and a ripe and good one.

A mountain of learning and theology was heaped upon his childhood. When he left college, with a handsome compliment in Latin from President Oakes, he employed himself for several years in teaching. In 1684, at the age of twenty one, he was ordained, when he preached the first time for his grandfather, the Rev. Richard Mather, at Dorchester; the next Lord's day, for his own father, at Boston; and the next Lord's day after, for his grandfather Cotton at Boston. His spiritual life was of an earlier date; for in religion, he was a divine almost from his cradle. He had, as a youth, acquired a habit of meditation and religious improvement, modelled upon Bishop Hall's *Occasional Meditations*, in which the most familiar occurrences are chosen for remark.

This quaintness suited the genius of Mather. Every incident in life afforded him a text. He had a special consideration for the winding up of his watch. As he mended his fire, he thought of rectifying his life; the act of paring his nails warned him to lay aside "all superfluity of naughtiness"; while "drinking a dish of tea," he was especially invited to fragrant and grateful reflections. He appropriated the time while he was dressing to particular speculations, parcelling out a different set of questions for every day in the week. On Sunday morning he commented on himself, as pastor; on Monday, as husband and father; on Tuesday he thought of his relations, "taking a catalogue which began with his parents and extending as far as the children of his cousin germans," and, by an odd distribution, interchanging them sometimes with his enemies; Wednesday he gave to the consideration of the church throughout the world; on Thursday he turned over his religious society efforts; Friday he devoted to the poor and suffering, and Saturday he concluded with his own spiritual interests.¶

To these devout associations he added the most humourous turns, not merely improving—a notion readily entertained—such similes of mortal affairs as the striking of a clock or the dying flame of a candle, but pinning his prayers on a long man, that he might have "high attainments in Christianity"; on a negro, that he might be washed white by the Spirit; on a very small man, that he might have great blessings; upon a man on horseback, that as the creature served him, so he might serve the Creator; and, at the suggestion of so suspicious an incentive, savouring so strongly of unholy egotism, as a person passing by without observing him, "Lord, I pray thee, help that man to take a due notice of Christ."a

It may not be unreasonable to trace this habit, with the disposition of mind upon which it grew in Mather, till he carried out the doctrine of special providence to an excess which assumed the worst forms of dyspeptic and morbid suspicion. Pious persons sometimes forget that, while Deity rules the world with particular control, in which nothing is so small as not to be great, it becomes not the ignorance of short-sighted man to be the interpreter.

It was probably one form of this not uncommon delusion which led Cotton Mather to enter so vigorously upon the prosecution of witchcraft. Wherever in life he saw an effect, he looked about him for an immediate cause, and would take up the nearest one which suited his taste and humour. He was, undoubtedly, instrumental in fomenting the murderous proceedings in Salem; it would be harsh to suppose with the deliberate intent of reviving a fading ecclesiastical tyranny and priestly despotism in the land, but certainly with an over-zealous eagerness and inordinate credulity. Wiser men than Mather, in those days, had a certain kind of belief in the possibility of witchcraft. Chief Justice Hale, in 1682, had sanctioned the punishment of death for a piece of intolerable nonsense in England, and witches had been executed in New England before Mather was born. There was just lurking superstition enough about in the country, in the thin settlements and in the purlieus of the wilderness, fostered by the disuse of independent thinking under the dogmatic puritan theology, to be effectively worked upon by a credulous, zealous, unscrupulous advocate; and such, for the time being, was Cotton Mather. Vanity appears to have been his ruling passion, and vanity associated with priestly power and superstition presents a fearful combination for the times. Self-blinded, he was fooled by the most transparent absurdities. He gives an account, in the *Magnalia*, of the freaks of a young girl, one of the bewitched family of the Goodwins, whom he took into his house, and who played him a variety of silly pranks, his relation of which is exceedingly quaint and amusing, all of them to be explained by the mischievous caprices of the sex, with so capital an object as himself to work upon, but which the learned doctor in divinity magnified in the pulpit—he speaks of "entertaining his congregation with a sermon" on the subject—and the "famous Mr. Baxter" echoed in London, as a "great instance, with such convincing evidence, that he must be a very obdurate Sadducee that will not believe it." This was in 1688. His *Memorable Providences relating to Witchcraft* appeared in 1689. The twenty executions of Salem took place in 1692; nineteen were hung, and another pressed to death, by that peculiar institution of the old English law, the *peine forte et dure*. Mather was on the spot, aiding and abetting, "riding in the whirlwind, and directing the storm." At the execution of the clergyman, George Burroughs, he was present among the crowd on horseback, addressing the people, and cavilling at the ordination of his brother pastor.b His *Wonders of the Invisible World; being an account of the trial of several witches lately executed in New England*,* tells the story of these melancholy judicial crimes, with a hearty unction which gloats over the victims. His faith is as unrelenting as the zeal of an antiquarian or a virtuoso. His spiritual rant, forgetting the appropriate language of the scholar and the divine, anticipates the burlesque of a Mawworm, or the ravings of a Mucklewrath.

When the witch mania had run out, having brought itself to a *reductio ad absurdum*, by venting suspicions of the diabolical agency of the wife of Governor Phips, which was carrying the matter quite too far, and Robert Calef had published his spirited exposure of the affair in 1700,† Mather, repeating the stories in the old strain in the *Magnalia*, makes no retraction of his former judgments or convictions. In 1723, in the chapter of the "Remarkables" of his father, entitled *Troubles from the Invisible World*, he repeats the absurd stories of the "prodigious possession of devils" at Salem.‡

The lesson, however, was not without profit to him. When a great humanitarian question, which he was the first to introduce, afterwards came up, in the year 1721, the new discovery of the inoculation for the small-pox, and the superstitious feeling of the day was opposed to it, Mather set himself against the popular outcry on the side of the reform.§ It was in vain now that his opponents brought up the diabolical agencies of the new remedy. Mather had chosen the other side, and the wicked suggestions of the spiritual world were silenced. It was a noble position for a man to hold, and he resolutely maintained it. Even as all scandal touching the fair Lady Mary Wortley Montagu is forgotten, when she is seen angelically bringing this protection for humanity from Turkey to England, so may the bigotry and superstition of Mather be overlooked when, not waiting for English precedents, he took upon himself the introduction of this new remedy in America.

In many other respects, Mather's memory deserves to to be held in esteem by the present generation. He carried about him that indefatigable sense of usefulness which we associate with the popular memory of Franklin, whose character, doubtless, he helped to mould. The philosopher, in his autobiography, acknowledges his obligations to Dr. Mather, in a paragraph in which he associates the *Essays to do good* with a book by De Foe, as "perhaps giving him a turn of thinking that had an influence on some of the principal future events of his life." He has left another memorandum of this obligation in a letter to Samuel Mather, from Passay, May 12, 1784: "When I was a boy, I met with a book, entitled 'Essays to do good,' which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking as to have an influence on my conduct through life."‖

Mather was always exercising his ingenuity to contribute something useful to the world. He was one of the first to employ the press extensively in the dissemination of tracts; he early lifted his voice in favour of temperance; he preached and wrote for sailors; he instructed negroes; he substituted moral and sagacious intellectual restraints with his children for flogging;¶ conversation he studied and practised as an art; and he was a devoted historiographer of his country for posterity—besides his paramount employment, according to the full measure of his day and generation, of discharging the sacred duties of his profession. Pity that any personal defects of temperament, or "follies of the wise" should counterbalance those noble achievements—that so well-freighted a bark should at times experience the want of a rudder. Good sense was the one stick occasionally missing from the enormous faggot of Mather's studies and opinions.

The remark that Mather made of one of the many opinionists of the times, whose notions did not agree with his own, or whose nonesense, to reverse the saying of Charles II., of Bishop Woolly and the nonconformists, did not suit his nonsense, that his brain was a windmill, may be applied to himself. He was full of a restless, uneasy mental action. He wrote history without being an historian, and painted character without being a biographer. But he had a great genius for the odd and the fantastic.

One thing he never could attain, though he nearly inherited it, though his learning almost irresistibly challenged it, though he spiritually anticipated it—the prize of the presidency of Harvard College. One and another was chosen in preference to him. The ghostly authority of the old priestly influence was passing away. Cotton Mather was, in age, a disheartened and disappointed man. The possession, in turn, of three wives had proved but a partial consolation. One of his sons he felt compelled to disown;a his wife was subject to fits of temper bordering on insanity; the glooms of his own disposition grew darker in age, as death approached, a friend whom he was glad to meet, when he expired, at the completion of his sixty-fifth year, the 13th February, 1728. His last emphatic charge to his son Samuel was, "Remember only that one word, 'Fructuosus.'"

It was a word which had never been forgotten by himself—for his genius had indeed borne much fruit. The catalogue of his printed works enumerated by his son Samuel, at the close of the life of his father, which supplied us with so many characteristic traits of the man, *b* numbers three hundred and eighty-two, a Cottonian library in itself, bearing date more than forty years, from 1686 to 1827. *c* As an ancient Roman Emperor took for his adage, "nulla dies sine linea," so Cotton Mather may be said to have enlarged the motto, "no year without a book," for in the ripe period of his book productiveness, not a date is missing. Those publications were, many of them, light, and occasional tracts, single sermons and the like; but there were many among them of sufficient magnitude, and all were greatly condensed. The famous sentence which he wrote in capitals over his study door, as a warning to all tedious and impertinent visitors, "Be short," he bore in mind himself for his own writings when he approached that much enduring host, the public. Books and reading were his delight; he was one of the old folio race of scholars, the gluttons of ancient authors, transplanted to America. The vigorous pedantic school which grew up under the shade of Harvard, in those days, between the wilderness and the sea, was a remarkable feature of the times.

Warmly writes poetical John Adams, of Newport, of Mather's productiveness:

What numerous volumes scatter'd from his hand,
Lighten'd his own, and warm'd each foreign land?
What pious breathings of a glowing soul
Live in each page and animate the whole?
The breath of Heaven the savory pages show,
As we Arabia from its spices know.
The beauties of his style are careless strew'd,
And learning with a liberal hand bestow'd:
So, on the field of Ocean's, the seeds of fire
Thick sown, but careless, all the wise admire.*

In one of Mather's private thanksgivings, he records his gratitude for the usual rewards of a pastor's ministry, and adds, as special items of happiness, "my accomplishments in any points of learning—my well-furnished library." On another occasion he describes the culture of his genius: "I am not unable, with a little study, to write in seven languages: I feast myself with the secrets of all the sciences which the more polite part of mankind ordinarily pretend unto. I am entertained with all kinds of historics, ancient and modern. I am no stranger to the curiosities, which by all sorts of learning are brought unto the curious. These intellectual pleasures are far beyond my sensual ones."†

The great work of Mather, to which many of his writings are properly appendices, the *Magnalia Christi Americana*, is a monument of these studies. In its plan it is a compound of quaint English Dr. Thomas Fuller's Church History and Worthies; but in the execution, the wit and sagacity of the American are not of so fine an edge, and the poetical fancy is missing. The book purports, on its title page, to be *The Ecclesiastical History of New England, from its first Planting in the year* 1620, *unto the year of our Lord* 1698; but includes also the civil history of the times, an account of Harvard College, of the Indian wars, of the witchcraft "troubles," together with the lives of more than eighty individuals, celebrities of Church and State.

By the year 1718 Mather had published the lives of no less than one hundred and fourteen men and twenty women, and more, says his biographer, afterwards, "not to say anything of the transient but honourable mention many others have had in the doctor's tractates." Character painting, in funeral sermons and eulogics, was one of the strong points of Mather's genius, an exercise of amiability which the poet Halleck has kindly remembered among the verses in which he has so happily depicted the peculiarities of the man:

O Genius! powerful with thy praise or blame,
When art thou feigning? when art thou sincere?
Mather, who banned his living friends with shame,
In funeral sermons blessed them on their bier,
And made their deathbeds beautiful with fame.
Fame true and gracious as a widow's tear
To her departed darling husband given;
Him whom she scolded up from earth to heaven.

Thanks for his funeral sermons, they recall
The sunshine smiling through his folio's leaves,
That makes his readers' hours in bower or hall
Joyous as plighted hearts on bridal eves;
Chasing, like music from the soul of Saul,
The doubt that darkens, and the ill that grieves;
And honouring the author's heart and mind,
That beats to bless, and toils to ennoble human kind.‡

The *Magnalia* was printed in London, in folio, in 1702, through the agency of a friend, Mr. Robert Hackshaw, who bore the expense as an act of faith. It was not till 1820 that it was reprinted in America, at Hartford. As an historical work, its incidental lights are more valuable than its direct opinions; its credulity and prejudice are unbounded, but they painfully exhibit the management of the old ecclesiasticism of New England; for the rest, its vigorous oddity of expression is amusing, and will long attract the curious reader. Giving Mather every credit for sincerity, his judgment appears sadly at fault; the mixture of high intentions with low puerilities recalls to us the exclamation of Coleridge upon perusing a book of the same school, John Reynolds's old folio of God's Revenge against Murther, "Oh, what a beautiful *concordia discordantium* is an unthinking, good-hearted man's soul."

The book of Mather's which is mentioned most frequently after the *Magnalia* is the *Christian Philosopher*, a collection of Natural Theology instances and improvements, leaning upon Boyle, Ray, Derham and similar writers. Commencing with light, the planets, and such phenomena as snow, wind, cold, he travels through the mineral, vegetable and animal world, to man, into whose anatomy he enters intimately. He quotes for poetry "the incomparable Sir Richard Blackmore," with whom he corresponded, and recognises "our ingenious Mr. Waller." The natural history is sometimes of the simplest, and the moral improvements are overdone. His prototype, Boyle, in his Occasional Reflections on Several Subjects, had carried a good thing so far as to excite the humour of Swift, who wrote his Pious Meditation on a Broomstick, in parody of his style. Mather adopts the popular credulities touching the victim of the bite of the tarantula, and narrates them with great emotion; and he tells us, out of Beccone, that men, if need requires, may suckle infants from their breasts. His love for the curiosities of reading will carry him anywhere for an example. Thus he remarks: "What a sympathy between the feet and the bowels! the priests walking barefoot on the pavement of the temple were often afflicted as the Talmuds tell us, with diseases in the bowels. The physician of the temple was called a bowel doctor. Bellyaches, occasioned by walking on a cold floor, are cured by applying hot bricks to the soles of the feet." There is, however, an obvious good intention to be useful and devout everywhere.

The *Essays to do Good*, an abridgement of which has been in popular circulation with "improvements" by George Burder, the author of the "Village Sermons," may be best described by their original title, in the publication of 1710, "Bonifacius; an Essay upon the Good, that is to be devised and designed, by those who desire to answer the Great End of Life, and to do Good while they live. A Book offered, first, in General, unto all Christians, in a Personal Capacity, or in a relative: Then more particularly unto Magistrates, Ministers, Physicians, Lawyers, Schoolmasters, Gentlemen, Officers, Churches, and unto all Societies of a religious character and intention: with humble Proposals of unexceptionable methods to *Do Good* in the world." The treatment is ingenious, and the design affords a model for a wider treatment with reference to all the prominent arts and pursuits of life.

Mather, too, sometimes, like so many of the worthies he celebrated, tried his hand upon poetry. Whether Minerva was willing or not, the verses must be produced. He has the gift of Holofernes for "smelling out the odiferous flowers of fancy, the jerks of invention." But the puns and quibs which he has for others take a more natural form when he writes his own sorrows on the death of his son and daughter.

The *Psalterium Americanum*, published in 1718, was an attempt to improve the careless version of the Psalms then current, by a translation exactly conformed to the original, and written in blank verse. Mr. Hood, in his History of Music, speaks of the work with respect. To the translations were appended brief devotional and learned comments, or, as the author more pointedly challenges attention to them—"Every Psalm is here satellited with illustrations, which are not fetched from the vulgar annotations, but are the more fine, deep and uncommon thoughts which in a course of long reading and thinking have been brought in the way of the collector. They are golden keys to immense treasures of Truth." Verily Mather understood well the learned trick of displaying his literary wares.

This literal translation, "without any jingle of words at the end," is printed by Mather in the several metres, separated from prose by rules set upright in the solid paragraph. We quote one of them, restored to the form of poetry:

PSALM C.

Now unto the eternal God
Make you the joyful shouts
Which are heard in a jubilee,
All ye who dwell on earth.

Yield service with a shining joy!
To the eternal God;
With joyful acclamations come
Ye in before his face.

Know that th' eternal God, he's God,
He made us, and we're His;
We are His people, and we are
The sheep which He doth feed.

With due confessions enter ye
His gates, His courts with praise;
Make due confessions unto him;
Speak ye well of His name.

For the eternal God is good;
His mercy is forever;
And unto generations doth
His faithfulness endure.

An immense unpublished MS. of Mather, his *Illustrations of the Sacred Scriptures*, is stored in the library of the Massachusetts Historical Society, where it is shown in six volumes folio, of rough-edged whity-brown foolscap, written in the author's round, exact hand, in double columns; its magnitude and forgotten theology bidding defiance to the enterprise of editors and publishers. Portions of his *Diary*, a painful psychological curiosity, are also to be found there, including the torn leaf from which the invisible hand of witchcraft plucked a piece, according to his declaration, before his eyes.

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* The Wonders of the Invisible World: being an account of the Tryals of Several Witches, lately executed in New England, and of the several remarkable curiosities therein occurring. Together with, 1. Observations upon the nature, the number and the operations of the Devils. 2. A short narrative of a late outrage committed by a knot of witches in Swedeland, very much resembling, and so far explaining that under which New England has laboured. 3. Some councils directing a due improvement of the terrible things lately done by the unusual and amazing Range of Evil Spirits in New England. 4. A brief discourse upon those Temptations which are the more ordinary Devices of Satan, by Cotton Mather. Published by the special command of his Excellency the Governor of the Province of the Massachusetts Bay, in New England. Printed first in Boston, in New England; and reprinted at London, for John Dunton, at the Raven, in the Poultry, 1693. 4to. pp. 98.

† More Wonders of the Invisible World; or the Wonders of the Invisible World Displayed, in five parts. An account of the sufferings of Margaret Rule, collected by Robert Calef, merchant of Boston, in New England. London, 1700. Calef's book, on its arrival in this country, was publicly burnt by the Mather agency, in the College yard at Cambridge. Samuel Mather, in the Life of his Father (p. 46), disposes of it more summarily than posterity is willing to do. "There was a certain disbeliever of witchcraft, who wrote against this book; but as the man is dead, his book died long before him." This merchant of Boston deserves to be well remembered for his independence and acuteness. He is deserving of more special notice than he has received. He died in 1730.

‡ The witchcraft executions had been the work of a few clergymen and their friends in office, and had been carried through by a special court got up among them for the occasion. Bancroft (iii. 88) assigns the "responsibility of the tragedy" to the "very few, hardly five or six, in whose hands the transition state of the government left, for a season, unlimited influence." When Mr. Upham published his *Lectures* on this subject, he was called upon by a writer in the public prints to make good his charge against Cotton Mather, of having exerted himself to increase and extend the frenzy of the public mind. He produced, in reply, an original letter from Dr. Mather to Stephen Sewall, of Salem, in which he manifests an excessive earnestness to prevent the excitement from subsiding. This was written in September, after the summer which had witnessed the executions of eighteen, and contained an importunate request, that Mr. Sewall would furnish him with the evidence given at the trials. "Imagine me as obstinate a Sadducee and witch-advocate as any among us; address me as one that believed nothing reasonable: and when you have so knocked me down, in a spectre so unlike me, you will enable me to do it it about among my neighbours till it come, I know not where at last." Peabody's Life, 249. Chandler Robbins, in his History of the Second Church, or Old North in Boston, has taken an apologetic view of these transactions, and exempted Mather from the charge of conscious deception. "He may be called a fool for his credulity; but he certainly cannot be called a knave for his cunning," p. 162. Quincy has handled Mather less mildly in his History of Harv. Univ. i. 346.

§ The interesting and instructive history of the introduction of inoculation into New England will be found in Mr. W. B. O. Peabody's Life of Cotton Mather, in volume iv. of Sparks's American Biography. "The clergy, who were generally in favour of inoculation, supported it by arguments drawn from medical science, while the physicians, who were as much united against it, opposed it with arguments which were chiefly theological, alleging that it was presumptuous in man to inflict disease on man, that being the prerogative of the Most High." Dr. Zabdiel Boylston stood alone in the faculty. He defended inoculation by his pen, and promoted it by his example. Dr. Douglass, a Scotchman, a physician of note in Boston, and afterwards the author of "A Summary, Historical and Political, of the British Settlements in North America," 1760, was an indignant opponent.

‖ This letter also preserves an anecdote characteristic of both parties—the theoretical Cotton Maker, and the practical Franklin. "You mention your being in your seventy-eighth year. I am in my seventy ninth. We are grown old together. It is now more than sixty years since I left Boston: but I remember well both your father and grandfather, having heard them both in the pulpit, and seen them in their houses. The last time I saw your father was in the beginning of 1724, when I visited him after my first trip to Pennsylvania; he received me in his library, and, on my taking leave, showed me a shorter way out of the house, through a narrow passage, crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind, and I turning partly towards him, when he said hastily, 'Stoop, stoop!' I did not understand him till I felt my head hit against the beam. He was a man who never missed any occasion of giving instruction; and upon this he said to me, 'You are young, and have the world before you; stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high."

¶ The kind and shrewd disposition of Mather in this particular is worthy of special mention. "He would have his children account it a privilege to be taught; and would sometimes manage the matter so that refusing to teach them something should be looked upon as a punishment. The strain of his threatenings, therefore, was: you shall not be allowed to read or to write, or to learn such a thing, if you do not as I have bidden you. The slavish way of education, carried on with raving and kicking and scourging (in schools as well as families), he looked upon as a dreadful judgment of God on the world; he thought the practice abominable, and expressed a mortal aversion to it."—*Life of Samuel Mather*, p. 17.

a His diary speaks of his "miserable son," and threatens "a tremendous letter to my wicked son." Samuel Mather, his brother, writes kindly of him: "The third son was Increase, a young man, well beloved by all who knew him for his superior good nature and manners, his elegant wit and ready expressions. He went to sea, and, on his passage from Barbadoes to Newfoundland, was lost in the Atlantic."—*Life of Cotton Mather*, p. 14.

b Life of the Very Reverend and learned Cotton Mather, D.D. and F.R.S., late Pastor of the North Church, in Boston; who died Feb. 13, 1727-8, by Samuel Mather, M.A., Boston. Printed for Samuel Gerrish, in Cornhill, 1729. 12mo, pp. 186. An abridgment of this life was published in London, 1744, by David Jennings, at the suggestion of Dr. Watts, who speaks, in his "Recommendation," of his "happy Correspondence with the Reverend Dr. Cotton Mather, for near twenty years before his death, as well as with the Reverend Mr. Samuel Mather, his son, ever since. I found much of his learned and pious character very early, from the spirit of his Letters and of his public writings, which he favoured me with every year."

c Large as this catalogue is, and carefully prepared by his son, it does not include all Mather's publications. Extensive collections of them may be found in the Library of the American Antiquarian society at Worcester, which has also a Mather Alcove of weather-beaten divinity in ragged black covers, as if smoked by the fires of the Inquisition—hardly one has a label left—rich in such old time works as the "Church Politics" of Voetius, the "Scholastical Divinity" of Henry Jeanes, Bilson's "Christian Subjections," Sib's Flours Writings, relieved by an old Latin volume of Henry More, of Erasmus, and a few broken sets of Roman poets—books which once belonged to grandfather, father, son and grandson, Richard, Increase, Cotton and Samuel. There are fifty-two Cotton Mather items on the catalogue of the Boston Athenæum. The Mather MSS. are chiefly in the archives of the Mass. Historical Society, and the American Antiq. Society.

* Which famous John Wilson anagrammatized into *En! Christus mercys tua*. The appellation was once an inconvenience to Mather, when he claimed some arrears of salary from England; and some official, ignorant of these renicements, denied his personal identity, in consequence of his having another name. Remarkables in the Life of Increase Mather, 21.

† Cœlestinus. A Conservation in Heaven, quickened and assisted, with discoveries of things in the Heavenly World. And some Relations of the Views and Joys that have been granted unto several persons in the confines of it. Introduced by Agathangelus, or, an Essay on the Ministry of the Holy Angels, and recommended unto the people of God, by the reverend Dr. Increase Mather; waiting in the daily expectation of his departure to that glorious world. Boston: printed by S. Kneeland, for Nath. Belknap, at his shop, the corner of Scarlett's Wharfe, and next door to the Mitre Coffee House, 1724. 18mo. pp. 162.

‡ Mr. Joseph Dabney has published, Am. Quar. Register, xiv. 877, a list of one hundred and eighty nine graduates of Harvard, chiefly clergymen, who, up to 1845, had reached or passed the age of eighty four. There are four graduates of Harvard centenarians. Dr. Farmer, in the same work (x. 59), has published a series of Ecclesiastical Statistics, including the ages of 849 deceased Ministers of the Gospel, who were graduated at Harvard College, from 1642 to 1826. Of these, 542 died at seventy and upwards. There are 17 at ninety and upwards.

§ Quotation. Memoirs of Remarkables in the Life and the Death of the Ever Memorable Dr. Increase Mather, who expired August 23, 1723. 2 Kings, ii. 12. My Father, my Father. Boston: Printed by B. Green for Nathaniel Belknap. 1724.

‖ Cheever, a Londoner by birth, was for more than seventy years a teacher in this country—at Newhaven, Ipswich, Charlestown and at Boston, where he passed the last thirty-seven years of his life, till his death, in 1 08, at the venerable age of ninety-three. His Latin Accidence had reached its twentieth edition in 1768. He also wrote on the Scripture Prophecies. Cotton Mather says, in one of his carefully twisted elogies, that his numerous pupils employed the parts of speech which he taught them in sounding his praises:

"With interjections they break off at last,
But, ah! is all they use, wo and alas!"

The story is, that Cheever used to boast of having flogged seven of the judges on the bench.

¶ Life by Samuel Mather, 50-59.

a Life by Samuel Mather, 107-9.

b Bancroft's U. S. iii. 92.

HARRIET MARTINEAU.

IT is some time since we have had any direct information respecting the state of health of this noble woman, which we have known to be extremely critical for several months past; and as her numerous friends and admirers, on this side of the Atlantic, are doubtless solicitous to obtain reliable information on this subject, we venture to make the following extracts from a letter lately received from our estimable coadjutor Parker Pillsbury (but not written for publication), who has been visiting Miss M. at her delightful residence at Ambleside. We hope to be pardoned for taking this liberty, for the sketch given below cannot fail to be read universally with thrilling interest, and to touch every chord of sympathy in the human breast. Mr. P. says:

"Six months ago, Miss Martineau was summoned by the most eminent physicians in London to be ready to leave the world at a moment's warning. So, at once, with the utmost serenity, she set about her preparations. No one ever arranged for a journey to the next town with more composure. But the call has not yet come; and I will dare to say that no woman, ill or well, in this country or America, has done more labour in six months past, or does more now, from day to day, than this same dear, but doomed, woman; and her last work, I hope, will be her greatest and best—the record of her own illustrious life. She told me it only required two days more to complete it. So, by this time, it is doubtless done, and will make two large volumes at least, when it goes to the press.

"The disease is a fatal one; but her hold on life is too strong easily to be severed. She suffers little comparatively, has a tolerable appetite, is not pale nor emaciated, and would sleep well all night were her brain not too active and industrious. She writes many hours every day; she rises early, and, though she sleeps some during the day, never retires till one in the morning; she writes Editorials still for the London journals; has many correspondents and devotes the most of her time, after all, to her autobiography. It is beyond belief what she does. Her disease progresses meanwhile. She must drop suddenly at last, and may do so soon. Her breath is laboured; she speaks but in whispers; her circulation is irregular, making a fearful cold at times of the extremities; dropsy has already gone far; her feet and ankles swell continually, and she has frequent seasons of great bodily distress, when she seems approaching the final struggle, and in one of which she will very likely yield up the spirit at last.

"And in these conditions, she is still labouring for humanity with as much earnestness as though the salvation of the world depended on her single exertion! And her tranquillity of mind is all that her most devoted friends could desire. If the departure of Mr. Estlin so calmly, and the serene and beautiful approach to the last scene of life on the part of Miss Martineau, would not deliver one from the fear of death, he must be faint-hearted indeed. But it must ever be remembered that this happy exit of these two dear friends has been earned only by lives of true and earnest devotion to the cause of human redemption.

"It was delightful to hear Miss Martineau speak so kindly of many in America; though I observed that she now takes little interest in any but the genuine, radical Abolitionists. But she respects them more for their inflexible adherence to principle than for any results they will achieve; for I believe she has given up all hopes that slavery can be peacefully abolished, or our country saved from overwhelming destruction.

"Her compass of mind is truly astonishing. She runs over the present condition of the United States, and the causes which have led to the present state of our affairs, with an intelligence and fluency such as you would look for in vain among nine-tenths of the Senate; and you might, I am sure, throw in the Presidents with them, since John Quincy Adams. Such women are the Queens of Britain, no matter who sits upon the throne. And the Abolitionists may well esteem it an honour, as well as an advantage, to have her as their constant and untiring friend."

In reply to the many inquiries concerning the return of Mr. Pillsbury to this country, we are able to state that he has considerably improved in health; but it is deemed best, by all his friendly counsellors, at home and abroad, that he should remain in England at least until next Spring, and not encounter the rigours of our American Winter. Meanwhile, he will be labouring (as he has been) most assiduously, and to the extent of his ability, to advance the interests of our glorious cause in the Old World. Let him be assured that he is not forgotten by any of his old friends; and that their confidence in his fidelity, zeal and devotedness is without limitation.—*Liberator.*

A SCRAP OF HISTORY.

From The (London) Reasoner.

COMMUNICATION FROM HARRIET MARTINEAU.

WE have had the pleasure of receiving, from one from whom all our readers will be gratified to hear, a communication of very peculiar interest. It relates to Abner Kneeland (of America, for a period editor of the *Boston Investigator*), Dr. Channing and E. G. Loring, of Boston. Our valued friend H. Martineau writes as follows:

"Among my papers I have lighted on what may interest you. Mr. Loring (who drew up the remarkable paper we are about to quote) is an Unitarian Swedenborgian (or was at that time, 1839), and, like most of that sect, a good friend of liberty of opinion. I once saw old Abner Kneeland. He was, I believe, really a coarse and hard man; but there is no saying—he was sure to be so called by the pious. But he *looked* hard.

"Please let the printed paper [the petition] be taken care of, and returned when done with, as —— may want it. I do not see why the readers of the *Reasoner* should not have the benefit of the historical anecdote, if you think it would interest them; and I am sure Mr. Loring would not object to this extract or any part of it being used."

We cannot better lay the petition in question before the reader, than by quoting, as introductory, the following extract, with which we are favoured from a letter by Ellis Gray Loring, Esq., of Boston, Massachusetts, to Harriet Martineau, dated June 6th, 1839:

"BOSTON, 1839.

"You may remember the conversation we formerly had on freedom of inquiry. You did good in our Boston society by your unsparing complaints of the want of independent speech and action. I often quote your reply (when you were told how few avowed infidels we had)—'*I am sorry for it. I wish you had more.*' I enclose you three copies of a paper which will sufficiently explain itself, and of which you are, in this way, the remote cause. I thought of our conversations when I heard judgment pronounced upon the individual named in this petition, and determined to protest publicly, if I had to do it alone, against the wrong done. I immediately drafted this petition and carried it to Dr. Channing. He suggested a few changes, and otherwise entered readily into my plan. With his name at the head, I sent the petition to all the ministers in Boston and succeeded in getting the names of twenty out of forty. The bigotry of T.—— and some others would amuse if it did not too much astonish and grieve you. *No theological school in the Commonwealth furnished a single signature.* Here is a fact. We could finally, after considerable effort, muster but 167 names. A remonstrance against pardon was got up and most numerously signed by the 'property and standing.' The newspapers covered us with abuse. The governor and council unanimously refused to pardon, and accordingly an old man (over seventy) was locked up for two months in a grated dungeon in Boston for atheism! Thank God, the petitioners may wash their hands of it. What is more, our efforts to avert this disgraceful consummation has proved a step, as we hoped it would, in the education of the people. Strong as the current ran against us, no one believes there will ever be another indictment for atheism in Massachusetts. If you can do it without much trouble, I should feel obliged by you sending the copy of this petition to Mr. J. Blanco White, with my cordial respects, and another to the author of 'Essays on the Formation and Publication of Opinions.' I cannot but think they would like to receive it as the record of the first public movement in vindication of the *civil rights of Atheists*. I had inserted in my original draft two additional grounds of opposition to religious persecutions. First, that belief is involuntary, and therefore cannot rightfully be the object of rewards or punishments; and secondly, that in matters of important practical bearing, the expression of that which a man believes to be true is not only his right, but a clear *duty* to others. I think these views just and important, and the latter consideration has particular weight with me. But Dr. Channing wished me to omit them, on the ground that they savoured too much of the metaphysics of Unitarianism to be admissible in a document which he hoped would not be confined to any sect."

The petition itself is a very masterly performance. It comprises the ablest summary of arguments we have met with on the question; and apart from the celebrated name at the head of its signatures (Dr. Channing's), it is intrinsically a valuable document, and our friends will be indebted to the lady to whom we owe the opportunity of publishing it, and grateful to Ellis Gray Loring, the author of it.

THE LORING-CHANNING PETITION FOR THE UNCONDITIONAL PARDON OF ABNER KNEELAND.

To his Excellency the Governor of the Commonwealth of Massachusetts.

The undersigned respectfully represent that they are informed that Abner Kneeland, of the city of Boston, has been found guilty of the crime of blasphemy, for having published, in a certain newspaper called the *Boston Investigator*, his disbelief in the existence of God, in the following words:

"Universalists believe in a God, which I do not; but believe that their God, with all his moral attributes (aside from nature itself), is nothing more than a chimera of their own imagination."

Your petitioners have learned, by an examination of the record and documents in the case, made by one of their number, that the conviction of said Kneeland proceeded on the ground above stated. For though the indictment originally included two other publications, one of a highly irreverent and the other of a grossly indecent character, yet it appears by the report that, at the trial the prosecuting officer mainly relied on the sentence above quoted, and that the judge who tried the case confined his charge wholly to stating the legal construction of its terms, and the law applicable to it.

In these circumstances, the undersigned respectfully pray that your Excellency will grant to the said Kneeland an unconditional pardon for the offence of which he has been adjudged guilty. And they ask this not from any sympathy with the convicted individual, who is personally unknown to most or all of them, nor from any approbation of the doctrines professed by him, which are believed by your petitioners to be as pernicious and degrading as they are false; but

Because the punishment proposed to be inflicted is believed to be at variance with the spirit of our institutions and our age, and with the soundest expositions of those civil and religious rights which are at once founded in our nature, and guaranteed by the Constitutions of the United States and this Commonwealth;

Because the freedom of speech and the press is the chief instrument of the progress of truth and of social improvements, and is never to be restrained by legislation, except when it invades the rights of others, or instigates to specific crimes;

Because, if opinion is to be subjected to penalties, it is impossible to determine where punishment shall stop; there being few or no opinions in which an adverse party may not see threatenings of ruin to the State;

Because truths essential to the existence of society must be so palpable as to need no protection from the magistrate;

Because the assumption by Government of a right to prescribe or repress opinions has been the ground of the grossest depravations of religion, and of the most grinding despotisms;

Because religion needs no support from penal law, and is grossly dishonoured by interpositions for its defence, which imply that it cannot be trusted to its own strength and to the weapons of reason and persuasion in the hands of its friends;

Because, by punishing infidel opinions, we shake one of the strongest foundations of faith—namely, the evidence which arises to religion from the fact that it stands firm and gathers strength amidst the severest and